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W. E. McCumber (Editor)  
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# HERALD *of* HOLINESS

CHURCH OF THE NAZARENE / MAY 15, 1982

- Ascension Day, May 20
- Pentecost Sunday, May 30

## AN EDITORIAL

**B**REAKING the ninth commandment is an evil pervading much of today's society. "Thou shalt not bear false witness," said God.

Yet prevarication of the truth unfortunately is practiced by people of all ages and all walks of life. Glaring examples of fact distortion have been seen in cases of biased reporting through the media. The rationalized explanation given usually suggests a lack of thorough investigation and, consequently, conclusions drawn too hastily.

The public is quick to condemn when an investigation reveals fraud, perjury, or a blatant cover-up. No one likes to learn of being misled at the price of serving someone else's selfish interests. When the practice is exposed, justice is demanded. The commandment of God which demands a declaration of truth at all times is an important preservative for a government which tries to maintain a concept of equal fairness for all in its legal system.

One can almost hear a great chorus of "amens" on the part of believers in response to the above comment. The burden of this editorial, however, is an unpopular concern for the fact that sometimes "false witness bearing" is found even in a fellowship of Christians.

Rumors not only find listening

ears but are quickly passed on. There is no endeavor to ferret out the facts of a case. The grapevine carries the rumors with unbelievable speed and before long reputations are ruined, characters assassinated, and the damage is not only devastating but permanent.

The more well known the person or persons who are the victims of stories being spread, the wider the distance the stories reach. It is amazing how quickly and how far a lie spreads once it is ground out of someone's rumor mill.

Some very pious-appearing people would strongly resist the suggestion they were guilty of sin in the passing on of gossip which has not been found to be true. A few simple questions demanding facts would have brought the process to an immediate halt and kept the damage minimal. But stories are heard and quickly repeated with seemingly good peo-

ple ready to believe the worst about other good people.

The commandments of God are still "yea and amen" and are not to be tampered with or modified. Let us all be rumor stoppers, whether in our communities, our local churches, or even in the denomination. "Encourage one another," challenged the apostle Paul, "and build each other up" (1 Thessalonians 5:11, NIV).

What a happy and positive climate is created when this is practiced. People should be considered innocent unless proven guilty, and keeping faith in one another is a principle which if followed will help secure a lasting and effective witness in any fellowship of believers.

I want to join you in developing sensitivity at this point. Let us make the keeping of the ninth commandment a guiding principle in our lives. I believe our Lord will be pleased if we will do so. □

## GOD'S COMMANDMENTS ARE STILL "YEA & AMEN"

AVOID "FALSE WITNESS BEARING."



by General Superintendent Jerald D. Johnson

# IT'S IMPORTANT TO GOD

**“For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy” (Leviticus 11:44).**

by PAUL T. CULBERTSON

**N**EAR THE CLOSE of his widely read book on the Holy Spirit, Billy Graham makes this provocative statement: “The cross [of Jesus Christ] is the standing evidence that holiness is the principle for which God would die.”

If that is so, as I believe that it is, *why* is it so? The basic answer to that question is that God is deeply concerned about holiness *because He himself is holy!* In both the Old and the New Testaments, this fact concerning God’s essential nature is cited as the irreducible, fundamental reason why sinful men should be made holy and live holy lives. Among the many commands and exhortations of the Old Testament are these: “And ye shall be holy unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine” (Leviticus 20:26). “For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy” (Leviticus 11:44). St. Peter picks up the same theme in his First Epistle: “But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy” (1:15-16).

The Scriptures clearly assert “God is holy” and “God is love” (1 John 4:8). Consequently, the most profound statement that can be made about the essential moral nature of God is that He is *infinite, personal, holy love*. Every attitude He assumes and every action He takes are motivated by His infinite, perfect, holy love!

The incarnate Lord Jesus Christ, the unique God-Man, is the final, perfect, lived-out revelation of the very character of God. Jesus Christ was like His Father in heaven as a coin is like the die in which it is stamped (Hebrews 1:3). The author of the Book of Hebrews, speaking of the sinlessness of our Lord, and



Luoma Photos

quoting from Psalm 45:6-7, writes: “Thy throne, O God, is for ever and ever: a sceptre of righteousness, is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows” (Hebrews 1:8-9). This indicates that the holy, loving, moral character of God revealed in Jesus Christ discloses itself, operationally, in *loving* righteousness and *hating* iniquity.

Sin, which is the polar-opposite of holiness, expresses itself in *loving* wickedness and *hating* righteousness. Its spirit is that of moral anarchy, red-handed rebellion against the authority of a holy, righteous God.

It was for the very purpose of dealing radically with this self-centered, rebellious attitude against a holy, loving God that the Eternal Son of God came down from heaven’s glory, became incarnate as the Lord Jesus Christ, and voluntarily gave His life as an atonement on Calvary’s cross (Philippians 2:5-9). And it was not only to deal effectively with the guilt, power, and pollution of sin in our lives that Jesus gave His very life on the Cross; but that we might, through the ministry of His Spirit, become actual *partakers* of the very life and nature of God—His holiness (2 Peter 1:3-4).

Yes, Billy Graham was right! Holiness is so important to God, that God, in and through His only begotten Son, gave His very life that we might be partakers of His likeness! The author of Hebrews puts this life-changing truth in these memorable words: “Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate” (Hebrews 13:12).

And the fact that the holiness of God has, by grace and faith, become our very own will be evidenced as it was in the life of our Savior, by our *loving* righteousness and *hating* iniquity in every conceivable form! □

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# HERALD of HOLINESS

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Letters for this column must be brief and in good taste. Unsigned letters will not be used, but names will be withheld upon request. Address your letter to Editor, "Herald of Holiness," 6401 The Paseo, Kansas City, MO 64131.

### ROCK BACKWARD

The article on "Audio Pornography" by William Goodman is right on. But it does not mention a more insidious facet of rock music.

Recently I heard some of these records played backwards, and in them you can distinctly hear, "Satan, Satan, he is god. He is god!" and "Jesus, Jesus, He is infernal." Or, "I sing because I live with Satan." Another, "Decide to smoke marijuana." One of the Beatle songs says, "Turn me on dead, man."

Even though these records are not played backward, there is the

subliminal persuasion that may affect the subconscious mind.

At least one of the records says, "This record can be played in reverse," so it is not so subtle.

We are often too unaware of what our young people are being subjected to, and we should know and do something about it.

*Cal Darst  
 Spokane, Washington*

### BAKED "HERALD"

You might caption this epistle "THE NEAR-TRAGEDY OF EASTER" (with apologies to Morris C., pg. 10, April 1 issue).

It's been raining in California. Somehow the postman goofed

and I was stuck with a very soggy Easter issue of the *Herald* when I arrived home in the evening.

The next morning, upon arising at 4 a.m., I decided to hasten the drying out of the stuck pages of the *Herald* and start the day right with a little "food for the soul." Hardly anyone is going to believe this picture: 4 a.m. in southern California, an overweight Nazarene in a sloppy robe, wearing slippers left over from two Christmases ago, bending over an oven set at 350° containing our beloved *Herald of Holiness*.

How ludicrous! It's one thing for Nazarenes to be up at 4 a.m.

*(Continued on page 20)*



# WHOSE SHADOW CAST?

by STAN MEEK

**P**ENTECOST had not only been a great infilling for the disciples of the Lord, but a launching pad, impelling them out to a world of paralysis and need.

Once the problem of self had been settled in that 10-day tryst of tarrying, obedience became natural to the disciples. Like a thermostat, it allowed the free flow of God's love into and out of their lives.

The unfolding drama of the Early Church is saturated with miracles. At one point it is recorded that "people brought the sick into the streets and laid them on beds and mats so that at least Peter's shadow might fall on some of them as he passed by" (Acts 15:5, NIV).

A cursory reading of this scripture might lead one to believe that Peter himself had some kind of magical powers, or that he operated like some modern-day faith healers.

A more careful reading of this incident, however, produces an entirely different conclusion. It is obvious, for instance, that Peter was no "crowd-pleaser," or "stage-strutter." He did not attempt to appease either Caiaphas or the crowd. On the Day of Pentecost, when a doubting crowd asked, "What meaneth this?" and some mockers accused the disciples of being drunk, Peter preached what could hardly be classified a "soft-sell" sermon. Both at Pentecost and following the miraculous healing on the Temple path, Peter placed the crucifixion of Jesus squarely in the crowd's hands and preached a rugged repentance theme.

On trial and under threatening, Peter boldly declared the disciples' loyalty to a higher court, saying, "We must obey God rather than men!" (Acts 5:29, NIV).

Following the healing of the lame man at the Gate Beautiful, the crowd was more receptive. Even so, as these hero-worshippers pressed upon the apostles,

Peter asked, "Why do you stare at us, as if by our own power or godliness we had made this man walk? . . . By faith in the name of Jesus, this man whom you see and know was made strong. It is Jesus' name and the faith that comes through him that has given this complete healing to him, as you can all see" (Acts 3:12, 16, NIV).

Peter was making very sure that Jesus was given credit for the miracle performed through them. To be sure, he could have fallen victim to exaggerated ideas of his own importance as these post-Pentecost wonders attracted attention to him. Certainly the human ego is vulnerable to such vanity.

At this point, perhaps, Peter and the other disciples had to "re-reckon" themselves to be dead unto *pride* and "alive unto God." What they had previously "reckoned" in that upper room, now had to be confirmed in the crucible of daily experience.

When these Spirit-filled disciples are properly viewed, it is apparent whose shadow was really cast. It was the elongated shadow of the risen and ascended Lord, projected through His disciples on earth.

We, too, must be certain whose shadow is cast. In daily duty and discipleship, whose shadow is cast? In the fiery heat of trial or defeat, whose shadow is cast? In the fresh glory of success, whose shadow is cast?

If we project only the shadow of self, we will be touching men with the mere magic of our personalities, or our learning, or simple human charisma. Such a shadow will fail to change men redemptively and will only leave them walking in darkness.

If, on the other hand, we project the shadow of Jesus, we will be sharing the very shadow of *light*. Jesus is the Sun of Righteousness, providing warmth, energy, and direction for life. No wonder He said, "Whoever follows me will never walk in darkness, but will have the light of life" (John 8:12, NIV). His shadow casts no darkness! □

STAN MEEK is the pastor of the Church of the Nazarene in Pittsburg, Kansas.





**T**O SEPARATE the ascension of Christ from His death and resurrection is like separating the Holy Spirit from the Father and the Son. They belong together, a trilogy of the triumph of grace. Jesus crucified, resurrected, ascended!

Yet we often overlook and underrate the importance of this momentous event. Without the final ascent of Jesus to the Father, all that He had done to that time would have been in vain.

When He rose in a cloud before His watching disciples, He performed the last act necessary for the salvation of the world. Jesus finished the work of redemption on the Cross. But He finalized it in the Ascension. And His homegoing provides several benefits for us today.

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Because Jesus went to the Father, *He is present with us*. In his Gospel, Matthew does not actually tell about the Ascension. He only hints at it in Jesus' words, "All authority in heaven and on earth has been given to me" (Matthew 28:18, NIV).

When Stephen felt the piercing pain of large stones crashing against his body, crushing the life within, Jesus did not desert him; He was there. As life left his body, Stephen "looked up to heaven and saw the glory of God, and Jesus standing at the right hand of God" (Acts 7:55, NIV).

No matter what circumstances may arise, He is with us. Because Jesus has ascended to the Father,

# ASCENT TO THE

we currently enjoy His very presence. He is in us and we are in Him, as the vine and branch are joined together in a life-sustaining union.

Also because our Lord ascended, *He is ministering to us*. Through the Holy Spirit, Jesus promised to be nearer to His disciples than He had been while He lived among them. Neither space nor time would limit His ministry to His own. He told them, "I will ask the Father, and he will give you another Counselor to be with you forever—The Spirit of truth. . . . He lives with you and will be in you" (John 14:16-17, NIV).

Jesus directly related the Spirit's coming to His own going. Before the Ascension, John wrote, "The Spirit had not been given, since Jesus had not yet been glorified" (John 7:39, NIV). And Jesus said, "It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send him to you" (John 16:7, NIV). Since Jesus has ascended, we have the Holy Spirit to help us in our daily Christian walk. With Haldor Lillenas we can sing:

*Jesus will walk with me.*

*He will talk with me: He will walk with me.*

*In joy or in sorrow, today and tomorrow,*

*I know He will walk with me.*

And because of Jesus' ascension, *He is working through us*. Mark records the Ascension in these words: "After the Lord Jesus had spoken to them, he was taken up into heaven and he sat at the right hand of God" (Mark 16:19, NIV). But, in the light of the Ascension, the next verse is significant! "Then the disciples went out and preached everywhere, *and the Lord worked with them*" (Mark 16:20, NIV, italics mine). The context indicates that Jesus worked through them because He had gone to the Father.

We are the only channels through which He can

work to win the allegiance of persons to himself. He has no hands but our hands, no feet but our feet, no lips but our lips, no love but our love to get the message out. He said, "As the Father has sent me, I am sending you" (John 20:21, NIV).

In his preface to Acts, Luke writes that in his Gospel account he recorded everything that Jesus had *begun* to do and teach (Acts 1:1). Acts records the *continuation*, through the ministry of His Spirit-filled disciples, of what Jesus had begun. He was able to continue His ministry in the world because He had gone into heaven.

Because Jesus ascended to the Father, *He is com-*

by MERRILL S. WILLIAMS

# FATHER

*ing for us.* In the Olivet Discourse, Jesus said, "I am going . . . to prepare a place for you. And if I go and prepare a place for you, I will come back and take you to be with me" (John 14:2-3, NIV).

The Ascension informs us of the manner of Christ's return. As the disciples watched Jesus disappear in a cloud, two angels suddenly appeared to them and said, "Men of Galilee . . . this same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven" (Acts 1:11, NIV). As He went, He will return. Because He ascended, He is coming again to take those who love His appearing.

Lorraine Austin thinks Psalm 24 refers, partially at least, to that grand entrance of the Son of God into the heavenly city after a 33-year absence. He has finished the work of the salvation of the world. "Ten thousand times ten thousand, and thousands of thousands" who have been waiting for this triumphant moment stand inside. Angels accompany Him.

*The escort sings:* "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in."

*The hosts of heaven sing:* "Who is this King of glory?"

*The escort:* "The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in."

*The hosts of heaven:* "Who is this King of glory?"

*The escort:* "The Lord of hosts, he is the King of glory."

He has come back home. And because of His homecoming, He is able to be with us, and we will be with Him. □

1. "Jesus Will Walk with Me," by Haldor Lillenas, copyright 1922. Renewed 1950 by Lillenas Publishing Co. Used by permission.

# The Great Event at PENTECOST

by ROSS W. HAYSLIP

AS WE READ the account of the outpouring of the Holy Spirit in Acts 2, we are convinced that Pentecost is God's answer to Babel. Rebellion and disobedience had caused man to be divided by the multiplicity of languages. At Pentecost, God willed to reunite mankind separated by the strife of tongues and to join them, by the redeeming love of Jesus, into one community of the new covenant; to meet the problem of communicating by making the master theme not the ambitions or achievements of man but the wonderful words of God.

The speaking at Pentecost was in a known language, for every man heard in his own tongue. The Holy Spirit was His own interpreter, so every man understood the words that were spoken. Whether the miracle was in the speaking or in the hearing, we are not exactly sure. Perhaps it was in both. At any rate there was not confusion, but communication.

The account in Acts speaks *first* of the filling of the Holy Spirit. This was the event that Jesus ordered His followers to wait for. The testimonies to the wonderful works of God were the accompaniments of the experience and were not a part of it any more than the sound of the wind or the cloven tongues of fire.

In the prophecy of Joel quoted by Peter, the outpouring of the Spirit is the event prophesied. The accompaniments were prophesying and dreams and visions. Even though the accompaniments are spectacular and worthy of note, we must never forget to keep the emphasis of Pentecost where it belongs.

The witness produced many conversions. The Holy Spirit anointed the words spoken so that the hearts of sinful men were seized with conviction. The language of Pentecost was a language that spoke to the needs of men. Men were amazed when the marvelous power of God was communicated to them by the words of their fellowmen.

I earnestly hope that we keep our priorities in proper perspective in this time of great emphasis upon the person and work of the Holy Spirit. The principal action of Pentecost, the filling of the Spirit, must be the center of our message. To fail at this point will cause us to lose the results of the great outreach of salvation that was so evident on that memorable occasion in Jerusalem. □

ROSS W. HAYSLIP is the pastor of the First Church of the Nazarene in Tucson, Arizona.





# WHY STAND YE GAZING?

by MICHAEL B. ROSS

**T**HE EYEWITNESSES of the ascension of Christ described in Acts 1 stared skyward for what they may have believe would be a final glimpse of the resurrected Lord. However, an inquiry by heavenly men, "Why stand ye gazing?" preceded a promise of the eventual return of Christ—a return that would be similar in nature to His departure.

But Christ's ascension and the promise of His return do not mean that His involvement in world history has been interrupted. The significance of the

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Ascension is the exaltation and glorification of Christ, not His removal from the affairs of men.

Hopeless gazing still continues wherever men believe that Christ is detached from life's events. A congregation soon loses its sense of mission when they forget that the ascended Son of God is the Head of the Church and that He seeks to guide and empower the Body's members.

Family relationships can deteriorate, becoming strained and businesslike, unless the glorified Christ is allowed to be the focal point of the home's atmosphere and purpose.

A child of God who does not rest in the intercession of an exalted Christ can be lulled into a faithless stupor which makes survival unsure.

*How can I begin another day?*

*Where do I find a source—*

*a strength to face those things*

*which bid against me?*

*In whom can I place my trust?*

*Is there anyone who understands my*

*heartaches, my loneliness,*

*and has felt these as I have?*

*Pressured to face another day,*

*I must pick up my heart*

*and prepare to suffer.*

*Often, I feel as though I cannot cope.*

*Sometimes unable to face reality,*

*I have to wonder—*

*Can I really go on,*

*and who will be there if I do?\**

But, Christian, why stand ye gazing?

The glorified Christ effectively intercedes for you each day; He has shared your humanness. Your feelings of loneliness do not mean you are alone. One who had no place to lay His head shares with you every moment of each day.

He does not wander off. He does not just pretend to understand. He knows, He cares, and He intercedes. He will not leave you desolate.

"Seeing then that we have a great priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Hebrews 4:14-15).

*Bound by ties—love, faith in one*

*another—Yet, how do we survive?*

*How do we stand as one—individuals,*

*or together?*

*Which comes first—support or survival,*

*forbearance or forgiveness?*

*Can we carry one another—upholding*

*ourselves and the principles of*

*love, honor, and respect?*

*What will we face? Where will we turn,*

*and what will we be?*

*Will there be a purpose, or will we be*

*left with just a word—a symbol of*

*what used to be?\**

But, family, why stand ye gazing?

The magnitude of the evil forces that attack you does not equal the power with which the exalted Christ can strengthen your home. Even the unseen

effects of a godless society are visible to One who views the dilemma from a throne of power.

That which might scar even the most protected of your loved ones is subject to One who has no weakness and needs no protection.

"Who [Christ] is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him" (1 Peter 3:22).

*Structured parallels, perfect angles—  
what have we become?*

*It took a craftsman to create, but we  
need love to survive.*

*What is our purpose; where is our  
direction?*

*Where is His love, His warmth?*

*"Go ye therefore," was His command.*

*Have we followed, or were we driven?*

*Do we know salvation, or are we  
simply religious—Reaching out,  
or being pulled in?*

*Worldly criticism or the death and  
life of Christ—which will be our  
foundation?\**

But, church, why stand ye gazing?

Your future does not have to be a pattern of ineffectiveness. Leadership that exceeds the chal-

lenge is always available. The ascended Christ still seeks to walk among the Pharisees and to eat with publicans. He needs to weep over Jerusalem—and your town or city. He is eager to become the Bread of Life to the hungering multitude.

But now, you are His Body, and the glorified Christ gives you only one mission—His. As you continue His task, He will guide you, and He will honor His Word.

God "raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church" (Ephesians 1:20-22).

The ascension of Christ should bring hope, not despair. The Savior has been exalted with honor and glory. He is still accessible; He is present.

Why stand ye gazing? Life is not empty of purpose. Families and churches can remain strong. Look for Christ near you. Call to Him. His name is Emmanuel —God with us. □

\*Poetry written by Cynthia Ponto.

## NAZARENE ROOTS



Rev. George Sharpe  
of Glasgow, Scotland

### THE PENTECOSTAL CHURCH OF SCOTLAND

"The pastor [George Sharpe] was not allowed to speak for himself, his wife had a few moments and was practically howled down. All decorum forsook the gathering. Men marched up and down the aisles. Some shouted across the Church to each other. Things could have been no worse in a dance hall or some such place. . . .

"Another motion was now put to the effect that we dispense with the services of Mr. Sharpe as from this date and give him two

months' salary. . . . Immediately [after] this vote was taken the meeting broke up in a disorderly way. Many were crying and some looked as if they had succeeded in doing the will of God. Just at this moment the voice of Bro. Bolton was heard making the following announcement: 'All who still want this man to be your preacher come underneath the gallery.' About 80 persons came. When they came together the lights of the Church were put out. They continued, however, in the dark. They sang and prayed. A happy meeting indeed in spite of all that had preceded. A committee was appointed to secure a hall and have meetings announced for the next day, Sabbath, September 30, 1907" (from *A Short Historical Sketch of the Church of the Nazarene in the British Isles*, by George Sharpe).

The resultant church became known as the Parkhead Pentecostal Church. Other churches soon organized in neighboring areas and by 1909 these united to form the Pentecostal Church of Scotland. In 1915 the Church of the Nazarene received this body into its membership. Dr. Sharpe later contributed his services to the Church of the Nazarene as district superintendent, college president, and missionary superintendent. □

STEVE COOLEY, Director of Archives



# PENTECOST:

## LIFE-GIVING SPIRIT OF POWER AND CLEANSING

by IVAN A. BEALS



**E** STANLEY JONES once asked, "Why is it when you speak to the modern Church about Pentecost that cold shivers go up and down the spines of cultured people?"

Jones had announced the theme of Pentecost before a group of highly trained ministers. One confessed that when he heard the subject announced, he said to himself, "Good gracious, are we going to have some more rant?"

We may berate such as so-called "liberals" or "holiness fighters." But how readily do people in "holiness" churches respond to Christian holiness themes? Do we honor the Holy Spirit, follow His guidance, allow His control?

One thing is certain. When people look upon Pentecost or preaching about holy living as rant, something is seriously wrong. If a theology dispenses with

the Holy Spirit, it becomes mere opinion. When ministers and laity regard themselves as independent of Pentecost, they forsake the true bread and shrivel to lifeless bones.

The Church of Jesus Christ was born in a prayer meeting—called by the Lord—produced by Pentecost. As the believers tarried and prayed, they heard a strong wind from heaven and tongues of fire appeared to rest on each of their heads (Acts 2:1-4).

That was a signal hour in sinful human history, for a new people of God was established. The Holy Spirit descended, as promised, in a powerful and cleansing baptism of fire upon each person of that faithful band. At once, those 120 men and women left the Upper Room. They gave witness that God's full salvation was for all who would call on the name of the Lord.

At Pentecost, the disciples believed the Godhead was disclosed anew by the comforting and sanctifying Spirit. His presence was as truly in their lives as the impact of the life, atoning death, and resurrection of Jesus. God now came to abide in them, speaking with and through them. His Spirit thus purified and empowered them to proclaim divine redemption revealed in Christ.

Since the Holy Spirit is the "Spirit of holiness" (Romans 1:4), He works with divine power to make men holy. How people today

need to feel God's impact upon their lives!

Before sin entered the world by disobedience, Adam's whole being was molded in the energy and wisdom of the Holy Spirit. After the Fall, the Spirit was largely withdrawn from the essence of human life. But amid the sinful gloom, to those willing to walk with God, the Holy Spirit was present. He was to them the Spirit of knowledge, of inspiration, of hope and strength.

Prior to Pentecost the Spirit's ministry was occasional, special, and prophetic of the time when the light of divine sacrifice would reveal full salvation. His present function is based upon the finished action of Christ as our atoning Savior. The Holy Spirit's whole ministry was not possible until Jesus had ascended to the Father (cf. John 16:7).

On the day of Pentecost, after "the Eleven" and others had been filled with the Holy Spirit, Peter declared this had been foretold by the prophet Joel. He quotes the prophet, saying, "In the last days, God says, I will pour out my Spirit on all people. . . . And

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everyone who calls on the name of the Lord will be saved" (Acts 2:17-21, NIV; cf. Joel 2:28-32).

The outpoured Spirit on those at Pentecost only began to fulfill Joel's words. It proclaimed a fuller ministry of the Spirit. He would inspire, anoint, and empower the rapid spread of the gospel of Jesus Christ. It was not a once-and-for-all event.

While that first Pentecost was unique, it was personal for that people and time. Their needs were both different and the same as ours. God intends for Pentecost to be repeated, for every believer to have the fullness of His Spirit. We need just what they received that day in Jerusalem.

The disciples soon discovered the Spirit's pentecostal infilling was not only for believing Jews. Peter told the Jerusalem Council about the Gentile household of Cornelius. He declared: "God, . . . showed that he accepted them by giving the Holy Spirit to them, just as he did to us. He made no distinction between us and them, for he purified their hearts by faith" (Acts 15:8-9, NIV).

The coming of the Spirit in any Pentecost is always marked by power and cleansing. The sinful, self-centered nature must be purged. Professed Christians may resist this divine act. But we should invite the Holy Spirit to fill our lives with His cleansing presence. Then divine love dethrones wanton self and enables us to live in humble obedience to God.

On a November night of 1871, when D. L. Moody was 34, he walked the streets of New York, sobbing, "O God, why don't you compel me to walk close to Thee always? Deliver me from myself! Take absolute sway! Give me Thy Holy Spirit!"

The Spirit of God came so mightily upon him that he had to rush to the home of a nearby friend and ask for a room where he could be alone. Moody's ministry was graced with power because his life was cleansed of desires to have his own way. He instead preferred God's will.

Now, we live in an era of best things, amazing fulfillment, of greatest gifts, and of unequaled possibilities. Has the redemptive plan of the Godhead changed regarding the work of the Holy Spirit? Is Pentecost—the call to holy living—outmoded rant? Every Christian must give answer.

The Holy Spirit still convicts the world of sin, of righteousness, and of a judgment to come (John 16:7-11). The same Spirit who convinces of sin leads the sinner to the Savior's "mercy seat." Divine pardon and cleansing replace the guilt and break the bonds of sin's disease. Christ is present through the infilling of "another Comforter." Jesus had said, "I will not leave you as orphans; I will come to you" (John 14:18, NIV).

When we hunger for Christ's abiding presence and fully yield ourselves to His Holy Spirit, we receive a personal Pentecost. In the measure of our abandonment to God, the Spirit leads us into all truth. Knowledge of God's saving truth, and of Jesus who is "the Truth," comes through His Spirit.

Forgiveness and cleansing from committed sins precede the infilling of the Holy Spirit to cleanse our

rebellious, sinful nature. Our entire sanctification relies on the full extent of the Spirit's indwelling and abiding life. His power and cleansing enable us to live in obedient love and faith.

Our personal Pentecost cannot be lesser than that of other days. The golden age of holiness and of spiritual power is not buried in the past. The Church today must firmly grasp the promise of the Father in faith. We, too, must consecrate our all in answer to the divine call to holy living. Then the mighty baptism with the Holy Spirit will fill the waiting heart.

The Master's commission includes us: "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8, NIV).

Come afresh, life-giving Spirit of Pentecost! □

## BAPTISM with the HOLY SPIRIT

*Baptism with the Holy Spirit  
Deals with Adam's yoke  
By freeing us from inbred sin  
With cleansing in one stroke.*

*Baptism with the Holy Spirit  
Sets us quite apart  
As workers for our blessed Lord  
In service from the heart.*

*Baptism with the Holy Spirit  
Gives us special power  
To witness to redeeming grace  
At almost any hour.*

*Baptism with the Holy Spirit  
Seals us as Paul said,  
So we're approved and fully  
owned  
By Him who is our Head.*

—J. KENNETH GRIDER  
Kansas City, Missouri

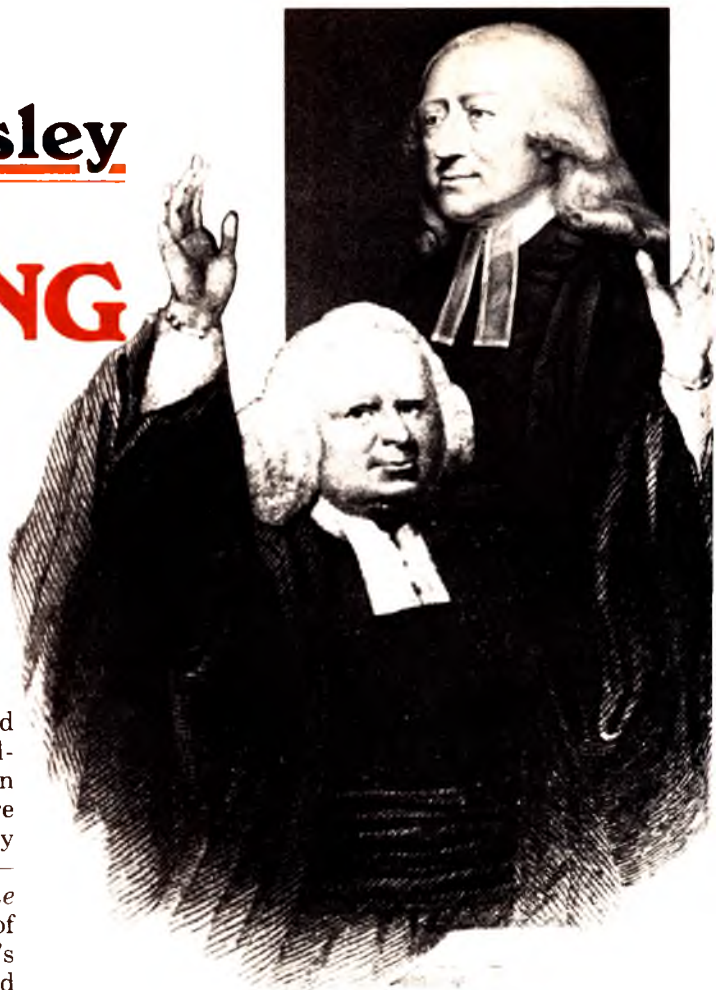
# Whitefield & Wesley on the **SANCTIFYING SPIRIT**

by TIMOTHY L. SMITH

**W**E IN THE HOLINESS MOVEMENT could learn much by paying more attention to Calvinist George Whitefield's role in the Wesleyan revival and his response to Wesley's doctrine of entire sanctification. Whitefield seems to have led the way in the experience and preaching of the new birth—what Richard Howard's fine book calls *Life in the Spirit*. He testified that he experienced the witness of the Spirit to that grace while under Charles Wesley's guidance at Oxford, in 1735. He was soon ordained an Anglican deacon and, though only 21 years of age, preached the promise of regeneration to large audiences, first in England, then in America. This continued for nearly two years before John Wesley returned from Georgia to seek and find "living faith" at the famous Moravian prayer meeting in Aldersgate Street, London.

Whitefield's sermon on "The Necessity of Regeneration," published in 1737 in London and Bristol and two years later in Boston, confirms his account. It helped spread the Evangelical Awakening on both sides of the Atlantic among Anglicans, Presbyterians, and New England Congregationalists. The sermon set forth exactly the same doctrine of instantaneous deliverance from both the guilt and power of sin that John Wesley published in his great Oxford sermon on "Salvation by Faith," immediately after his Aldersgate experience of May 24, 1738.

Whitefield returned from America the following December for the final steps in his ordination as an Anglican clergyman. In London and his native town of Worcester and in the west-country port of Bristol great crowds hung on his preaching. Much of this was done in the out-of-doors, because the churches were closed to him. Anxious to get back to America, however, he persuaded John Wesley to come to Bris-



tol at the beginning of April to help with the growing revival there.

Meanwhile, Whitefield had been drawing steadily closer to the Calvinist ministers in England and America. He had long shared their doctrine of predestination, despite the devotion of his friends, the Wesleys, to the idea that all persons everywhere may be saved. The three men respected, and agreed to ignore publicly, their differences on that doctrine. But toward the end of his first month in Bristol, John Wesley found himself preaching spontaneously one day on "free grace." A few days later he devoted a famous sermon to the subject, but out of respect for Whitefield did not publish it until the young evangelist returned to America.

Historians often attribute the estrangement between Whitefield and John Wesley to that event, and some date the divergence of Arminian from Calvinist evangelicals from it. In fact, however, during the following four months, while Whitefield's departure was delayed, he and the Wesleys worked in close harmony. The revival that stirred England under their joint leadership that spring and summer became the fountainhead of the modern evangelical movement.

The three men spoke as one on the doctrine that the new birth brings "righteousness, peace, and joy in the Holy Spirit." That spring, Whitefield published a sermon variously titled "Marks of Having

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Received the Holy Ghost” or “Marks of the New Birth.” Its climax came in the assertion that before “we can be stiled *True Believers*” it is “absolutely necessary that we should receive the Holy Ghost” to initiate “his sanctifying Graces.” In July, at the end of a week of campaigning with John Wesley in Bristol, Whitefield wrote and Wesley edited for immediate publication another, titled “The Indwelling Spirit, the Common Privilege of All Believers.”

Clearly, during that summer, both Whitefield and the Wesleys assumed that the experience of regeneration, with its attendant (though often separate) witness of the Spirit, was the only “moment” of grace, seekers should expect. Although the inward corruption of nature that stemmed from the Fall remained in believers, it no longer reigned over them. However, they must work out progressively, in “fear and trembling,” the salvation thus begun, pressing forward toward their “high calling” to be “perfect as their Father in heaven is perfect.”

By mid-August, however, as Whitefield was departing for America, John and Charles Wesley began to move decisively toward the conviction that some of the biblical passages they had used to describe the new birth referred also to a second and deeper moment of hallowing grace. The catalyst may have been John Wesley’s close study and repeated preaching on the opening sentences of the Sermon on the Mount. He thought they described an experience in the present life of purity of heart and perfect love, which came after one had been made a child of God through a faith that was nurtured in meekness and poverty of spirit.

Early in November, 1739, Wesley wrote and began preaching a sermon on “Christian perfection,” which appears to be the famous one he published under that title 15 months later. During the winter he preached new sermons on several texts he always thereafter used to call Christians to a second work of sanctifying grace. These included: 2 Peter 1:4; 1 John 1:7 and 2:12; Ephesians 4:23-24; Hebrews 10:19 and 4:9. He first preached on the last of these, explaining “the rest which remaineth for the people of God,” at the Kingswood School June 1, 1740, and later at the inaugural service at the new Methodist place of worship in London, always called the “old foundry.”

Also, in the spring of 1740, John Wesley set forth his scriptural summary of the character and sequence of the two “moments of grace” in the preface to his brother’s second volume of *Hymns and Sacred Poems*. That preface remained thereafter the benchmark of Wesley’s theology of salvation. Twenty-six years later, he made it the centerpiece of his *Plain Account of Christian Perfection*.

During these same months, Whitefield was reveling in the immense public response to his preaching in America and enjoying the fellowship of the Presbyterian and Congregationalist ministers who invited him to their pulpits. He learned almost nothing of the extension of Wesley’s doctrine until September, 1740, when a packet of letters that had missed him at several American ports finally caught up with him in Boston. The letters contained anxious reports from

Scottish and English Calvinists that the Wesleys had embraced what they called, and what thereafter Whitefield insisted on calling, “sinless perfection.”

His letters of response, published repeatedly over 200 years ago, have been largely ignored by Wesleyan scholars. They show that the breach between him and John Wesley stemmed not only from the publication of Wesley’s sermon on free grace, but also from Whitefield’s rejection of the doctrine of “entire” sanctification, or heart purity.

“Sinless perfection, I think,” Whitefield wrote one of his correspondents, “is unattainable in this life”; for “indwelling sin remains till death, even in the regenerate. . . . There is no man that liveth and sinneth not in thought, word, and deed.” To John Wesley he wrote that he did not expect “indwelling sin” to be “finished and destroyed” until death. “What a fond conceit it is,” he concluded, “to cry up *perfection*, and yet cry down the doctrine of final perseverance.”

Clearly, Whitefield was no longer placing his chief emphasis upon the power of the indwelling Spirit to make God’s children holy. It is equally clear that he understood John Wesley to have begun in the winter of 1739-40 to declare the promise of a second moment of sanctifying grace, in which the Holy Spirit brought purity of heart and perfect love.

Several scholars have recently advanced the notion that John Wesley always taught only the progressive sanctification he preached in the first 12 months following Aldersgate. That notion will not stand up either against Whitefield’s testimony or much other better-known evidence. These two friends, who deeply admired each other and continued to the end of their lives their common witness to the gift and power of the Holy Spirit in the new birth, had separated over precisely that issue.

As Albert Outler summarized the evidence some years ago, Wesley never found scriptural reason to alter his conviction that two great moments of sanctifying grace—the one breaking the power and the other cleansing away the corruption of indwelling sin—were crucial to the process by which God renews fallen human beings in the image of His holiness and love.

From the winter of 1739-40, until his death 51 years later, Wesley called the second hallowing moment by various scriptural names: Christian perfection, heart purity, entire sanctification, full salvation, Christian liberty [that is, from inbred sin], and perfect love. The events of the first Pentecost informed his view of both experiences. A multitude of repenting Jews received the gift of the Holy Spirit in regenerating grace at the close of that day. At its beginning, 120 believers were “filled with the Holy Ghost,” or “perfected in love,” or “filled with pure love,” as he was often to say. Whitefield rarely if ever distinguished between these two different experiences. Wesley always stressed the relation between them, insisting from the winter of 1740 onwards, that they were classic models of the two great moments of sanctifying grace that were to come upon “all true believers,” one being “initial” and the other, inwardly “entire.” □





# GOD'S DOWN PAYMENT

by HOWARD CULBERTSON

**T**HE INFILLING of the Spirit is a down payment on heaven.

I had never really thought of it that way until I read Ephesians 1:22-23 in the Italian Bible.

Those verses in the King James speak of the Holy Spirit as the "earnest," which never made much impression on me. It's too technical a word. Both the *New American Standard Bible* and the *New English Bible* say the Holy Spirit is a "pledge." That wasn't very vivid either. As a result, I hadn't paid much attention to that passage, nor to 2 Corinthians 1:14 or 5:5.

Then one day I was reading it in my Italian Bible, and it really came alive. There was a very ordinary word meaning down payment or deposit or first installment. It's used often by Italians in stores, in hotels, in buying cars. And, as I discovered, it reflects almost exactly the original Greek in both exactness of meaning and in commonness of usage in everyday language.

Though used only three times in the New Testament, this particular phrase gives some significant perspective on the Spirit-filled life.

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To begin with, a down payment is something one receives in a moment. To fit into Paul's illustration here, the infilling of the Spirit must be something that comes in a particular moment, that is, in an instantaneous, crisis experience.

This phrase highlights that passage in Hebrews which indicates that "without holiness no man shall see the Lord." It is obvious that one should not expect to receive full payment ("seeing the Lord") if he has knowingly refused the offered down payment.

To understand better this phrase, it is helpful to see how it was used outside the New Testament writings. In some old papyri documents from the times of the New Testament, there is a record of an advance payment being made to a troop of castanet dancing girls for their appearance at a village festival. The advance payment serves as a guarantee that they will appear and that the full fee will be paid. In another instance, a mouse catcher is being paid so much down so he would get on at once with the job.

In each of these cases, the down payment binds both the giver and the receiver. The giver is guaranteeing full payment while the receiver, by his acceptance, was guaranteeing a certain course of action. The infilling of the Holy Spirit is God's down payment on heaven. Our acceptance of this down payment indicates our willingness to live out, as perfectly as possible, God's will for us.

In what sense is the infilling of the Spirit, or the experience called entire sanctification, an advance payment of heaven? Well, when one goes to make a down payment he does not take the full purchase price and tear off small parts of each bill to give to the seller, leaving the seller with only an unspendable "promise" or "pledge." Down payment means whole bills that are good money. It is a part of the full payment. It is whole, but not the whole.

Sanctification means freedom from domination by the carnal nature. Isn't that heaven? Sanctification means victory. Isn't that heaven? Sanctification means perfect love. Isn't that heaven?

Yet, while it is "full salvation," it is not being glorified. In translating this phrase, Weymouth has used "foretaste." That's not totally satisfactory, but it does capture at least this facet of meaning. H. Orton Wiley, in writing of this phrase, spoke of the "sample" God gives us of heaven.

Today a lot is being written about the kingdom of God. Understood in Kingdom terminology, this down payment would illustrate the paradox of the Kingdom which has already come (as a down payment), but which is yet to come (in complete payment).

After having saved us from our sinful past, the Eternal God now offers us a down payment on the future. Other scriptural passages called it entire sanctification or the baptism of the Holy Spirit. Here Paul refers to it as the first installment which guarantees full payment of all that God has promised us.

Why hesitate? Why not accept this down payment, agreeing joyfully to fulfill the conditions He lays down to receive full payment one day? □



by ELSIE J. OURS

# The Fanner Bees

**M**OST PEOPLE are fascinated by the small industrious insect called the honey bee. I think the reason for this interest, aside from the fact that they supply honey, is the high degree of organization and socialization shown by the bee.

The workers in the colony show great diversified labor. The bees assume definite job assignments. Some clean the empty cells, while others care for the comb, care for and nourish the larvae, forage for food, collect the nectar, feed and groom the Queen, and protect the hive.

Only this summer did I learn of the fanner bees. These workers stand near the entrance of the hive,

with heads bowed, and with one accord violently fan their wings. You cannot see the wings, they move so fast. You see only a misty appearance. The purpose of this fanning is to bring fresh air into the hive and expel the stale air. This change of air is invigorating and gives new life and energy to the bees within the colony.

If I could have my desire for the Church of the Nazarene, it would be to enlist thousands of fanner bee Christians to pray in homes and churches for a mighty infilling of the refreshing Holy Spirit. I would have Nazarenes know the effect of God's Spirit breathing upon each of the church members, fanning the flames of revival fires throughout our churches, and spreading into neighboring churches.

Will you volunteer your services to try your wings of prayer, and watch the indwelling Holy Spirit do His work? The only hope we have of saving the world is Christians on their knees, praying for a fresh breath of the Holy Spirit. □

*ELSIE J. OURS is a schoolteacher, the wife of a Nazarene pastor, and lives in Dunbar, West Virginia.*

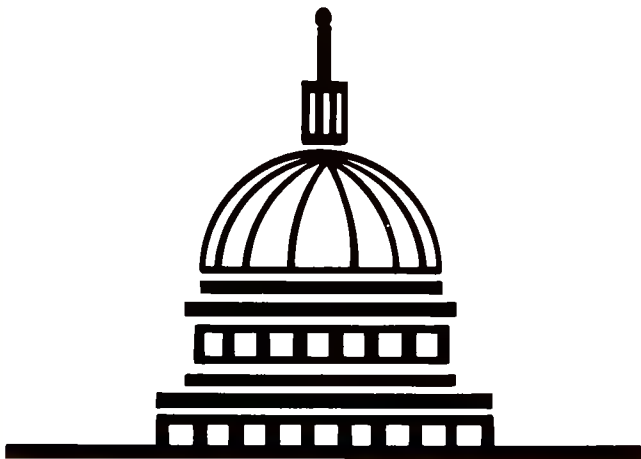
## My Baptism into Christ



*I feel cleansed—  
I feel a new Person indwelling me.  
I feel a union with the Lord Jesus  
that is beyond description.  
I feel akin to His cross,  
and to His tomb,  
and to His resurrection.  
I feel a craving to be loved by Him more  
and a yearning to love Him more.  
I feel a zeal to be His servant.  
I feel a prick in my heart  
to tell others  
of His plan of salvation.*

*I feel a peace with God.  
I feel a security being "in Him."  
I feel I have at last  
"put on the Lord Jesus Christ."  
I feel a joy—oh, such a joy!  
I feel saved beyond the shadow of a doubt.  
I feel alive!  
I feel exactly the way He planned for me  
to feel, and I will "eat of his body" and  
"drink of his blood" for as long as I live  
because I am now a part of Him, and He is  
a part of me. (Amen.)*

—SHERILEE SMITH  
Lubbock, Texas



# REAGANOMICS AND NAZARENE COLLEGE STUDENTS



Tom Lallin

by MARK R. MOORE

**U**NCERTAINTY causes frustration. Fear and despair follow. That is a very real possibility for our college-bound students because of the uncertainty of federal student grants and loan programs.

President Ronald Reagan has proposed billions of

*MARK R. MOORE is the secretary of Education Services at the Church of the Nazarene Headquarters at Kansas City, Missouri.*

dollars in cuts in the educational programs for students. If Congress passes these cuts, there will be an unprecedented period of readjustment and change on the educational scene.

Parents of college-bound students, and the students themselves, will not be adversely affected for the year 1982-83. In the fall of 1982, most of the grants and loans will be near last year's level. We urge all who are involved not to be confused, frustrated, or to yield to despair. Follow through on your plans to attend a Nazarene college this fall.

The year 1983-84 could be different if all cuts are approved. If the government's philosophy of reduced support to programs affecting many phases of our lives prevails, then 1983, 1984, and thereafter will be a time of difficult decision-making.

THE COLLEGES will have some hard decisions. How many students can they provide with a quality education on the resources they have? How many majors can they offer for the money they receive? How many extracurricular activities and expensive equipment or programs can they eliminate and still provide a quality education?

The college presidents and administrators are *now* taking precautionary steps to assure the most economical operation, yet provide the highest standard of education.

THE CHURCH should rethink her appreciation and support of her institutions. Our church needs her colleges. At the past General Board meeting, this need was evident. There were 22 missionaries appointed to overseas work. All but 2 received their education in Nazarene institutions. There were seven colleges and the seminary represented. There were 27 degrees received from Nazarene institutions. Included were ministers, nurses, doctors, teachers, and others.

The church leaders, including general and district superintendents, pastors and laypersons, will need to give financial, moral, and prayer support to our educational institutions in the days ahead if they are to continue to provide the workers, training, and service the church so desperately needs.

PARENTS AND STUDENTS need to make some hard decisions. Finances, careers, life companions, as well as moral, ethical, and spiritual values, are all involved in these decisions. What are life's priorities? Is the decision merely a financial one? What sacrifice is the family willing to make to attend a Nazarene college if the immediate cost is more?

The popular assumption is that a community college is financially cheaper than a Nazarene college. Another assumption is that attending a Nazarene college assures an acceptable spiritual life. Neither is completely valid.

It is estimated that parents spend between \$250,000 and \$300,000 on a child from birth until the time he or she leaves home. If this is so, then \$1,500 to \$3,000 a year (if that is what it would cost) in added expenses is a wise investment.

If the decision leans toward career-orientation, even then a Nazarene college provides many career,



educational-training opportunities with a strong, ethical, spiritual environment.

It is easy to say, "Naturally I believe in our colleges." But it is not "naturally" that I believe. I believe because my father and mother, at great sacrifice, attended a Nazarene Holiness college as teenagers. My wife and I also attended and graduated from one of our colleges. When my sons were ready for college, one of our sacrifices was for my wife to return to teaching. It was not easy. It costs. There were many other sacrifices. But time and results proved it was and is worth all the cost and sacrifice. The joys, pleasures, associations, challenges, and the knowledge of being in God's will have repaid all of us many times over.

It appears to me that, beginning in the fall of 1983, parents and students will be faced with less government student aid and will have to depend more on their own resources and finances while in college. In other words—more self-help and less government-help. Thousands of Nazarene young people paid the price and attended Nazarene colleges before federal grants and loans. Nazarene youth today are no less creative and industrious. They can do it again.

The colleges and church want to help and will help, but the student, his parents, and family will bear the main responsibility. Is it worth the sacrifice to send your teenager to a Nazarene college? What are the advantages in comparison to a state-supported institution? Can we really afford it? Can we NOT afford it? □

## MEASURELESS

*My heart stretches  
And finds no walls  
That check the volume  
Of His love.*

*My feet climb  
And find no peaks  
That mark the limit  
Of His heights.*

*My mind explores  
And finds no restraints  
That narrow the wonder  
Of His thoughts.*

*My heart sings  
In joyful praise  
That my God  
Is measureless!*

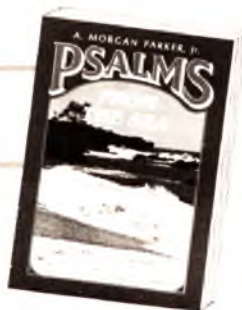
—LINDA BAGSHAW  
Elkhart, Indiana

## Book Brief

### PSALMS FROM THE SEA



A. MORGAN PARKER, Jr.,  
author



ACCORDING to A. Morgan Parker, Jr., "Those who sail the seven seas behold special wonders of the Lord! Their perspective of His creation and reliance upon His providence is often an experience of reverence and faith unlike any known to those unfamiliar with the rolling deep . . . And, throughout the treasure chest of the Psalms, one may experience an efficacy of God's abiding presence for all who call upon Him—especially while in peril on the sea."

These words by author Parker are from a man who

has sailed these seven seas as chaplain on the carrier *USS Midway* during the Vietnam travail. *Psalms from the Sea* is a result of that tour of duty.

The 13 psalms considered are numbers 1, 8, 17, 55, 84, 88, 90, 100, 107, 130, 137, 139, and 150. Each is presented as a morning meditation; each closes with an evening prayer. Nautical terms appear throughout the writing, but not in a forced way. The reader knows that he or she is reading the work of one who knows what he is writing about.

While both men and women will find insightful reading between these covers, the male reader (perhaps slighted in some contemporary devotional writing) will find strong meat for self growth and discovery. One reviewer-pastor is ordering copies to distribute on Father's Day.

In his consideration of Psalm 55, under the title, "Dealing with Resentment," Parker makes this personal application: "Is there anyone that you are mad at today? Consider some wholesome ways of dealing with this anger. . . . To be reconciled with our brother is to be reconciled with God."

This is good stuff. □

Beacon Hill Press of Kansas City  
To order, see page 23.

# the editor's STANDPOINT

## SEEING THE SPIRIT

When I was a boy in Miami, we had a next door neighbor who was very religious but not too sensible. One morning, in very excited tones, she told my mother, "I saw the Holy Ghost last night." She went on to describe a mysterious white figure that was moving about in the yard. Mother laughed. What the nearly hysterical woman had seen was my dad. Clad in nightclothes he had charged outside to chase off some noisy cats.

Obviously, she couldn't see the Holy Spirit. "Spirit," by definition, is immaterial and invisible. When the Holy Spirit fills the disciples of Christ, however, something becomes visible—and audible—in their lives that makes His presence known. On the Day of Pentecost, when Peter preached to the gathered crowd, he said, "This Jesus . . . having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear" (Acts 2:33, NASB).

What Jesus Christ "poured forth" was the Holy Spirit (v. 17). What the crowd saw and heard were the effects of the Spirit's controlling, energizing presence in the lives of the disciples.

They saw men who once fled in fear now boldly standing up for Jesus Christ (v. 14). The Holy Spirit produces moral courage. He stiffens the spines of people, until they will face opposition, prison, even death, rather than desert the Lord.

They saw men and women who pooled their resources to make sure no member of the church was hungry or homeless (vv. 44-45). The Holy Spirit turns "owners" into stewards. He conquers selfishness and begets compassion. He destroys greed and creates generosity. Spirit-filled people exercise an evident concern for the needy.

They heard limited disciples proclaiming an exciting, unlimited message—"the mighty deeds of God" (v. 11). Jesus Christ had promised the Holy Spirit as a power for witness-bearing. When He fills the heart, He loosens the tongue to speak of the Savior. A Spirit-filled church will faithfully proclaim the crucifixion and resurrection of Jesus as the saving acts of God.

We cannot see the Spirit, but we can see and hear what He effects in people's lives. □

## COME, HOLY SPIRIT!

We sang a prayer-chorus for the Spirit's coming, ending with the line, "Come in Thine own gentle way."

After the service Paul Bassett, whom I am pleased to call my friend and teacher, said to me, "He may not always want to come gently. He may want to come as a rushing, mighty wind."

Yes! That's how He came at Pentecost. On Jesus Christ the Holy Spirit descended as a dove. On the disciples He came as fire. There was nothing to be burned away in the heart of Christ, but sin must be flame-purged from ours. The Spirit may indeed come upon the perfect Christ as a gentle breeze, for there is nothing about Jesus that needs to be swept away. But the Spirit may need to come upon us as a strong wind, to separate the chaff from the wheat.

When I left the house of God, I went to my study and read again these lines from George MacDonald:

*Lord, in thy Spirit's hurricane, I pray,  
Strip my soul naked—dress it then thy way.*

My thoughts moved on to Paul's words in Ephesians 4:22, 24. "Put off your old self, which is being corrupted by its deceitful desires . . . put on the new self, created to be like God in true righteousness and holiness" (NIV).

The figure used is that of changing clothes, undressing and redressing. The "old man," the person you were before Christ, must be exchanged for the "new man," the person you are in Christ. Deceitful lusts must give way to holy living. This radical transformation may require more than a gentle current of air! To strip away the old, dirty rags and to dress one's life in "cloth of gold" may demand the Spirit's "hurricane."

That the Spirit comes, to renew, to cleanse, to empower, to sustain, this is what matters. *How* He comes can be safely left to His wisdom. Other prayer lines from MacDonald are appropriate:

*Come to me, Lord: I will not speculate how . . .  
But cry, "Come, Lord, come any way, come now."* □

That the Spirit comes, to renew, to cleanse, to empower, to sustain, this is what matters. How He comes can be safely left to His wisdom.

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## MEEKNESS

"The fruit of the Spirit is meekness."

Meekness is not a product of "the natural man." By nature people are vain, haughty, arrogant, and cursed with an exaggerated sense of their own importance. Many able theologians regard pride as the basal sin. "Sin is the transgression of the law," but defiance of God's law results from pride, the feeling that we can direct our lives better than God can.

The Spirit of God opposes pride and produces meekness. Meekness is that rare grace which enables one to see himself as he really is. It makes one aware of weakness, ignorance, and evil in human life and causes him to depend on God for victory over these forces.

Meekness enables one to look with sympathy on the failures of other people. The meek can achieve success without strutting and endure failure without whining. True meekness keeps the soul balanced, neither exalted by the heady wine of applause nor discouraged by the depressing drugs of criticism.

Meekness and weakness are not synonyms. They stand poles apart. To be meek is not to be spineless and spiritless. It involves what Adam Clarke describes as "patient suffering of injuries without feeling a spirit of revenge." That was a beautiful characteristic of Jesus Christ, "who, when he was reviled, reviled not again; when he suffered, he threatened not." He endured the agony of the Cross with such heroism that a tough Roman soldier exclaimed, "Truly this man was the Son of God." Such courage, such controlled strength, is the essence of meekness.

Any proud fool can fight fire with fire. Only the valourous meek can overcome evil with good. History's supreme example of meekness is not Casper Milque-toast; it is Jesus Christ, who prayed from the Cross, "Father, forgive them, for they know not what they do." A weak man would have raged and cursed, or whimpered and begged.

The Holy Spirit will create this quiet, gentle strength in the lives of those who submit to His control. And these shall "inherit the earth." □

## IN-GROUP

Back in February I had the privilege and pleasure of addressing the IN-Group of our Denver First Church at a banquet. IN-Group is the name given to their 50 and older people, and the IN stands for Involved Nazarenes. Members of the group are involved in various fellowship activities and service projects.

Everyone is involved in something, but not always in the right thing. A few days ago a bank robbery attempt in Kansas City ended in tragedy. A young man hailed a cab, rode to the bank, and told the driver to wait. He entered the bank, pulled a gun, and demanded the money. A shootout occurred in which the bandit was killed and the bank guard wounded. I saw film clips of the incident on a newscast. The taxi carried a prominent roof-sign which read, "Get Involved."

The Lord got involved with our sin and guilt. He came to our level and died at Calvary as a sinner-bearer. He took upon His own spotless humanity the hideous burden of our transgressions, and He died, "the just for the unjust, that he might bring us to God." Deeper involvement in a higher purpose cannot be imagined.

Those whom He brings to God are challenged to get involved in His mission. Through us He would reach others.

The Great Commission passage (Matthew 28:16-20) commands us to get involved with people's spiritual needs. The Church has a reaching and teaching function to fulfill, so that people in all nations will become followers of Christ.

The Good Samaritan passage (Luke 10:25-37) challenges us to get involved with people's physical needs. A ministry of shared material goods should characterize Christians everywhere. We owe to needy people the gospel and groceries. As the Salvation Army has put it, "Soup, soap, and salvation."

In the midst of lost, broken, and hurting mankind, the followers of Jesus Christ cannot afford to be selfish or indifferent. Every Church of the Nazarene should have an IN-Group. Indeed, every Church of the Nazarene should *be* an IN-Group. With some involved in robbing banks, we need to be passionately involved in saving bank robbers and preventing bank robberies. □



## Letters (Continued from page 4)

meditating, or on their knees praying, but bent over a hot oven staring at a magazine? So we turned everything off, shut everything down, leaving the *Herald* to continue drying out and busied ourselves with the plans of the day.

That evening I hurry over to our little church to rehearse our Easter music. The beautiful handmaiden of the Lord I married decided to surprise me upon my return (from slaving over The Palms in 4 flats and trying to find Andante Moderato in the Holy City) with a peach cobbler. So without opening the oven door to check, she sets the correct temp to bake the cobbler for her returning loved one.

As I entered the sliding doors off the patio with hosannas in the highest still ringing in my ears, I was greeted by "Handmaiden"—and brother, the night "grew cold and chill," and those weren't hosannas bouncing off the halls of

our humble domicile, and those dulcet tones weren't little children singing in the streets of Jerusalem.

The moral of this "Near-Tragedy of Easter" is, let the fires of Pentecost, the warmth of God's love, His sunshine, or some other form of heat separate the pages of a wet *Herald*. You can't bake food for the soul at 350° in an earthly oven at 4 a.m. in southern California.

Warren McNeilly  
Newport Beach, Calif.

### A PRISONER WRITES

Hello in Jesus. Do you remember me? I wrote you in October, 1980, while I was at the Kansas Reformatory in Hutchinson. You printed my letter in your magazine, and as a result, quite a number of people wrote to me.

However, shortly after I wrote you, I became seriously ill and was transferred here to the Larned State Hospital. I have been here ever since.

Because of my illness, I was unable to respond to more of the letters I received. My illness is finally clearing up, and I am doing quite well now. I would like to thank all the people who wrote me. And I apologize because I wasn't able to answer your letters. They did mean a lot to me during those first few months when my illness was so bad.

You may recall that I am a "lifer" and have been in prison for 22 years, and will be in till the Lord comes for His own.

I'm not sure how long I will be here in the hospital. It will probably be at least autumn before I return to the Reformatory. I like to receive greeting cards, poems, and notes of encouragement. Also, would like someone to renew my subscription to the *Herald of Holiness*. It ran out in December, 1981.

Randall Gray  
Larned State Hospital  
Route 3  
Larned, Kansas 67550

## REVIVAL DIVIDENDS

by NORMAN A. RITCHIE

**I** FIRST BECAME acquainted with the Sweeneys five years ago through our day-care program, when Mrs. Sweeney was hired as our cook. They lived next door to the church, but did not attend any church regularly.

We planned a revival meeting. Groundwork was laid weeks in advance. Prayer cells were established and given specific names and needs to pray about. The preaching program and prayer services emphasized revival preparations. Special letters were sent to members and friends of the church, calling them to revival time. A large quantity of advertisement was distributed to every home in our community. Special door-to-door personal invitations were extended. A week in advance, prayer cells met nightly. The news media was informed. All was ready.

Throughout the entire prerevival period, I emphasized the need of working one-on-one with individuals. One morning I walked into our kitchen where Mrs. Sweeney and one of the church members were cooking. I had been concerned about the Sweeneys

for some time. I called my church lady to one side and asked her to invite Mrs. Sweeney to the revival. They were good friends and I felt she would come if asked. It worked! On Visitors' Night, I looked across the congregation and the Sweeneys were present with the member family. I silently prayed. Ralph and Joann Dunmire sang. Evangelist L. L. Ritchie preached an excellent message. Seekers were at the altar, and Mr. Sweeney had raised his hand requesting special prayer.

The Sunday morning worship crowd assembled. I was delighted to see the Sweeneys present again. When singing and preaching was over, and seekers were praying at the altar, I walked back to where the Sweeneys were standing and invited them to go forward for prayer. Though Mr. Sweeney could not kneel, he could pray, and that he did. They had been away from Christ for 15 years. What a joy it was to see them forgiven and reinstated in the family of God!

Mr. Sweeney's testimony in church was positive, leaving no room for doubt. His public prayers were simple but beautiful. They united with the church and became good stewards. What a remarkable conversion!

Three months and one week later, during the early morning hours, he was gone to be with the Lord. Thank God for revivals. They are worth all they cost and more. □

NORMAN RITCHIE is the pastor of the Nashville, Tennessee, Trinity Church of the Nazarene.

**"By ALL MEANS...  
Save Some"**

# IN THE NEWS

## PEOPLE AND PLACES



**Patricia Zunker Manuel** was recently selected as one of the *Outstanding Young Women of America* for 1981. She is the daughter of Mr. and Mrs. Robert Zunker

of Milwaukee, Wis., and a 1968 graduate of Olivet Nazarene College. She also graduated from Chicago State University with the M.S. degree in 1972.

Her husband, Maurice, is a 1969 graduate of ONC. They have two children, Michael and Melinda. Mrs. Manuel is currently teaching in Bourbonnais, Ill. She is a member and Sunday School teacher at Kankakee College Church. □



**Peggy L. Stark**, of San Antonio, Tex., was recently presented the first annual Trinity Prize for Excellence in Teaching, a \$2,000 award, along with Paul A. Forrester of San Antonio. Dr. Ronald Calgaard, president of Trinity University of San Antonio, presented these awards on behalf of the university to outstanding teachers who participate in activities involving children and youth outside the school schedule. The two recipients were selected by a committee of community leaders from 15 instructors who had been selected by the teachers of all the school districts of Bexar County, Tex., as "Distinguished Educator, 1981-82."

Miss Stark teaches language arts in the fifth grade at J. T. Breckenridge Elementary School, a large inner-city school with 95 percent Mexican-American students. She is the leader of 50 Girl Scouts, president of Nazarene Youth International of the San Antonio District, editor of a monthly four-page youth newsletter, coach of girls' volleyball, director of an adult choir, Christian Life director of San Antonio Eastside Church, and counselor at district summer youth camps.

She graduated from Olivet Nazarene College (1971), earned bilingual certification in Spanish from her school district, and is working toward a Master of Arts degree. She is the daughter of Dr. James J. and Geneva (Fullen) Stark. Dr. Stark, an ordained elder, is a counseling psychologist at the Veterans Administration Regional Office in Muskogee, Okla. □

**Rev. Robert Boden**, pastor of the Barrie, Ontario, church, has joined the city's 59-member police force to serve as chaplain. He has volunteered to help the force and its 14 auxiliary members cope with stress problems.

Rev. Boden spent two years as a police chaplain in Moncton, N.B., before moving to Barrie in 1971. □

**James H. Jackson, Jr.**, assistant professor of history at Point Loma College since 1978, has been honored by two major research grants for 1982-1983 to pursue his study of migration and urbanization in the Ruhr Valley of Germany during the 19th century. The Fellowship for College Teachers that he received from the National Endowment for the Humanities enables him to pursue full-time, independent study and research to enhance his abilities as a teacher, and to make a further contribution to his profession. The American Council of Learned Societies awarded Dr. Jackson a Research Fellowship for Recent Recipients of the Ph.D., a grant designed to support advanced research in the humanities by younger scholars.

Dr. Jackson graduated magna cum laude from Pasadena College in 1967 with "Distinction in History" and was awarded his doctorate by the University of Minnesota in 1980. Before coming to Point Loma College, Dr. Jackson taught history at Boise State College in Boise, Ida.; Northwest Nazarene College in Nampa, Ida.; and the University of Minnesota in St. Paul. □



**Ltc**

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## WEST VIRGINIA DISTRICT— MARRIAGE ENRICHMENT TRAINING

Eight couples gathered at 4-H Headquarters in Jackson's Mill, W.Va. for three full days of intense work.

The Holy Spirit was faithful to His word, "Where two or three are gathered, I am there in the midst."

Six of the couples are from West Virginia: Morton and Carolyn Estep, South Charleston; Dave and Ruth Penn, Kingwood; Charles and Mary Seabolt, Belle; Robert and Nancy Turner, South Charleston; Gay and Janet McCabe, Charleston; and Charles and Joyce Hardman, Kingwood.

Two other couples who attended are: Jim and Jean Purcell, Columbia,



The eight couples engaged in marriage enrichment training at the West Virginia seminar.

Md., and Richard and Ruth Jarvis, Temple, Pa.

All eight couples have been provisionally certified to lead Nazarene

Marriage Enrichment growth groups and retreats, in their local churches.

Charles and Mary Seabolt are West Virginia Marriage and Family Life



The Division of Communications (governing) Committee toured the Nazarene Publishing House facilities as part of their responsibilities during General Board. Pictured (l. to r.) are: Homer Powell, Jorge Barros\*, Joaquim Lima (Brazil), Chang Sul Kong\*, Jung Hwan Oh (Korea), George Williamson (England), Jack Snowden, C. Neil Strait, Chairman Reeford Chaney, Oliver Ottley (Belize), and Robert Gordon (New Zealand). \*Interpreters for members of the committee.



Nearly 70 children and teenagers from Joplin, Mo., First Church, were bused to Kansas City for a day's visit to church headquarters. While touring the Production Department, the scene of the picture, they saw familiar story papers and other Sunday School materials being printed for use later in the year.

## NPH SPRING VISITORS



Larry Leonard, director of Youth Ministries in the Christian Life and Sunday School Division (standing right), and Dick Fields, Production Manager, are looking over the shoulder of Arden Brokaw, director of computerized photocomposition for the Publishing House, as he explains the new Bedford-Autologic APS Micro 5 typesetting system. With this new method lines of type can be structured into fully made-up pages at the Bedford terminal and sent to the Autologic digital typesetter where the complete page is typeset in place, thereby bypassing the paste-up process.



directors and along with Dave Penn, adult ministries director, coordinated the many details of the seminar. □

—J. Paul and Marilyn Turner  
Marriage and Family Life Ministries

## NBC STUDENTS TOUR HEADQUARTERS FACILITIES

As part of their annual trip to Kansas City, the seniors from the Nazarene Bible College in Colorado Springs visited the International Headquarters of the Church of the Nazarene on Friday, March 5.

Headquarters hosted a continental breakfast at 7:30 a.m. for the visiting students and Headquarters' employees. After breakfast, they shared a chapel service, led by Rev. Bill Sullivan, Church Growth Division director. Two of the Headquarters' employees, Rev. Jorge de Barros, of Publivation Services, and Kathy Butts, of the General Secretary's office, gave their personal testimony.

Following the chapel service, the NBC students toured the Headquarters facilities. Then they visited the Nazarene Theological Seminary, where they were served lunch. As they left Kansas City, the seniors made a brief visit to the campus of Mid-America Nazarene College. This visit to Kansas City has become a highlight in the year for the Nazarene Bible College seniors. □

—Headquarters Services



Shown (l. to r.) are Rev. Jorge de Barros, Rev. Bill Sullivan, and Dr. Earl C. Wolf.



Continental breakfast in the General Board Building rotunda for NBC students and Headquarters' employees.



Chapel service led by Rev. Bill Sullivan



Group of NBC students touring Headquarters



## Book Briefs ORDER COUPON

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## NEW MISSIONARIES APPOINTED

Dr. L. Guy Nees, World Mission director, reports 22 new missionaries appointed in February, to be sent out sometime during 1982 or early 1983. They are:

Rev. Steven and Deborah Baker from Delphos, Ohio, assigned to Spanish language study for later field assignment;

Rev. John and Martha Burge from Taylorville, Ill., assigned to Haiti;

Dr. Rebecca Crouch, M.D., from Livingston, Ala., assigned to Papua New Guinea;

Mr. David and Fonda Fahringer from Richmond, Ky., assigned to Swaziland;

Miss Karla Hardesty from Valdez, Alaska, assigned to Swaziland;

Rev. Fred and Dinah Huff from Decatur, Ga., assigned to New Zealand, with emphasis on Polynesian ministry;

Miss Eunice Marlin from Indianapolis, Ind., assigned to the Philippines, Faith Academy;

Rev. Danny and Cheryl McMahan from Beaver, Okla., general appointment, to be assigned later;

Rev. Ronald and Laurie Moore from Sparks, Nev., assigned to Papua New Guinea;

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from Richmond, Mo., assigned to Mozambique and Mines ministry in South Africa;

Dr. Kathryn Reid, M.D., from Kailua, Hawaii, assigned to Swaziland;

Rev. James and Carol Rotz from Wray, Colo., assigned to Trans South Africa Bible College; and

Rev. Daryll and Verna Stanton from Kansas City, Mo., assigned to Zambia Bible College.

Two couples received special assignments:

Rev. David and Leatha MacDonald

from Fredericktown, Ohio, were given a specialized assignment to Australia to teach in the Nazarene Bible College; and

Dr. Wilfredo and Lourdes Manaois from the Philippines were given a specialized assignment to Nigeria to prepare for the opening of a Nazarene Bible College and to assist Rev. John Udoh in establishing the Church of the Nazarene.

With these new recruits, the total Nazarene missionary force under appointment and already overseas now stands at 576. □

## Fifth International Laymen's Retreat

**July 6-11, 1982**

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"We are in the morning of our existence . . . and, the sun never sets in the morning!"

**D. PAUL THOMAS** steps into the Saturday-night spotlight as Dr. P. F. Bresee in the actor's highly acclaimed portrayal of the church's founder. It's part of Laymen's Retreat week.



Former Iranian hostage Katherine Koob (l.) was the guest speaker for a banquet sponsored by the Dallas District single adults on January 16, 1982. Miss Koob, a Lutheran, was one of the two ladies held hostage for 444 days. Many remember her singing "Away in a Manger" on the Christmas tape and giving her testimony in a nationally televised interview of the keeping power of God during difficult times. Master of ceremonies for the banquet was Rev. Jesse Middendorf, chairman of the district Board of Christian Life. Jean Pittenger (r.) is the Dallas District director of Single Adults. The banquet theme was "My Anchor Holds." The theme was carried out with nautical decorations, a singing group of single adults sang "Anchored in the Rock," and Miss Koob told how her Anchor held when the storms of life came to her. A question-and-answer time was held at the conclusion of her talk. Miss Koob is presently working at the Foreign Press Center in New York City.

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Eligibility is extended to those who are Nazarene ministers or district-credentialed laymen and who are working 30 hours or more per week as the paid employee of a Nazarene church or church agency. Eligibility is also extended to those who are full-time evangelists or song evangelists in the Church of the Nazarene. Long-Term Disability Income Protection is available for qualified individuals through age 64 who are affiliated with a United States or Canadian district participating in the Pensions and Benefits Fund.

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the insured might be receiving through Social Security, worker's compensation, or the "Basic" Pension Plan. Premiums are waived after benefits begin.

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become reasonably fitted by education, training, or experience.

Qualified individuals may apply for this coverage by following these steps: (a) secure an application from Pensions and Benefits, 6401 The Paseo, Kansas City, MO 64131; (b) complete the application form and return it to Pensions and Benefits Services along with the premium due.

Local church boards can provide this as a tax-free employee benefit if they pay the premium with a church check made out to: General Board, Church of the Nazarene.

An applicant's coverage will be effective the first of the month following notification by the insurance company of the acceptance of the application. A Certificate of LTD Insurance will be sent to the insured.

This is only a partial description of the provisions and definitions of Master Policy 23,000-5, underwritten by the Mutual Benefit Life Insurance Company.

Please direct your questions to Pensions and Benefits Services, 6401 The Paseo, Kansas City, MO 64131; phone (816) 333-7000.

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Five professors from various departments at Bethany Nazarene College were awarded doctorates in recent months. Pictured (l. to r.) are: Dwight L. Uphaus, Lou A. Dennard, Randall Spindle, M. Kay Abbott, and Leo Finkenbinder. Dr. Uphaus graduated from the University of Missouri—Kansas City, with a Doctor of Musical Arts degree. He joined the faculty in 1978 and is assistant professor of music, teaching conducting, choral performance, voice, and church music. Dr. Dennard completed her Doctor of Education degree at Oklahoma State University. She joined the faculty in 1974 and is chairman of the Department of Administrative Services, teaching office administration, management, and general business. Dr. Spindle also graduated with the Ed.D. degree from Oklahoma State University. He joined the faculty in 1979 and is assistant professor of history. Dr. Abbott completed the Doctor of Philosophy degree in home economics education and administration at Oklahoma State University. She joined the faculty in 1977. Dr. Finkenbinder graduated from the University of Oklahoma with the Ph.D. degree in environmental systems analysis. He is associate professor of biology, joining the faculty in 1968.

## NAZARENE ARCHIVES' JOURNALS MICROFILMED

The Nazarene Archives' collections of the *Sent of God* and *Good Tidings* (1892-1949) have been microfilmed by the Iowa State Historical Museum and Archives. These journals served the Hephzibah Faith Missionary Association based in the small town of Tabor, Ia. In 1951 the Church of the Nazarene accepted from the association the Weaver Memorial Church in Tabor, along with the Bible school and the campgrounds. The Tabor Nazarene Camp Meeting remains an active part of the Iowa District.

The Hephzibah Faith Missionary Association sprang out of the impact of the holiness movement on German pietist groups in the Midwest. This association is partly known for its connection with former President Eisenhower's family. Ira Eisenhower, uncle of Dwight, acquired a reputation as one of the association's most "fiery" evangelists. At its height the Hephzibah Faith Missionary Association had workers in 7 foreign countries, 20 congregations with 700 members, and 100 ministers and lay workers.

Many of the Nazarene founders in



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Texas actively supported the sister organization to the Hephzibah group, the World Faith Missionary Association. This association, based in Shendoah, Ia., labored closely with the Hephzibah work. Included among their members were J. B. Chapman, Bud Robinson, C. B. Jernigan, and R. M. Guy.

In 1967, Rev. Paul Worcester, son of the Hephzibah leader L. B. Worcester, donated the *Sent of God and Good Tidings* (1892-1949) to Dr. B. Edgar Johnson for the Nazarene Archives. In return, Dr. Johnson spoke for the Sunday services at the Tabor Church.

This collection has not only been useful to descendants of the Hephzibah people in tracing their roots, but also to The Wesleyan Church and the Oriental Missionary Society who have recently sent researchers to the Nazarene Archives to trace the Hephzibah roots of their mission fields. The journals of this holiness mission work have now been preserved on microfilm by the Iowa State Historical Museum and Archives. □

Pastor: Bob Lothenore. General Superintendent: Dr. Eugene L. Stowe.  
NORTH CENTRAL OHIO—June 30—July 1. First Church of the Nazarene, 807 Coshocton Ave., P.O. Box 826, Mount Vernon, OH 43050. Host Pastor: Jack Archer. General Superintendent: Dr. V. H. Lewis.

### NAZARENE CAMP MEETINGS

NORTH CAROLINA—July 1-11. Corner of Upward and Orchard Rd., Hendersonville, N.C. Special workers: Evangelists Stuart McWhirter and Dennie Owens; Song Evangelists Wally and Ginger Laxson (July 5-11). Oval Stone, district superintendent.

NORTH CENTRAL OHIO—July 1-4. First Church of the Nazarene, 807 Coshocton Ave., P.O. Box 826, Mount Vernon, OH 43050. Special workers: Dr. V. H. Lewis, Bill Varian, and Wally and Ginger Laxson. D. E. Clay, district superintendent.

NORTHWEST—July 2-4. Pinelaw Park, Route 1, Box 570, Loon Lake, WA 99148. Special worker: Jarrell Garsee. Walter E. Lanman, district superintendent.

UPSTATE NEW YORK—July 2-11. District Center, 120 White Church Rd., Brooktondale, NY 14817. Special workers: Steve Manley, Buckles-Burke Evangelistic Team, and Missionary Roy Fuller. George E. Teague, district superintendent.

CANADA WEST (Saskatchewan)—July 5-11. Arlington Beach Camp, west of Cymric. Special worker: Charles Muxworthy. Alexander Ardrey, district superintendent.

CANADA WEST (Manitoba)—July 14-18. St.

Malo Camp, south of Winnipeg. Alexander Ardrey, district superintendent. (Alberta—Aug. 1-9)

CENTRAL CALIFORNIA—July 6-11. Camp Sugar Pine in Oakhurst, south of Yosemite. Special worker: Reuben Welch. Wil M. Spalte, district superintendent.

CANADA CENTRAL (Clarksburg)—July 10-18. Clarksburg Camp. Special workers: Dr. B. Edgar Johnson and DeVerne Mullen. Charles Muxworthy, district superintendent.

CANADA CENTRAL (Cedardale)—July 23—Aug. 2. Cedardale Campground. Special workers: Harmon Schmelzenbach and Gary Bond. Charles Muxworthy, district superintendent.

MICHIGAN—July 10-18. Indian Lake Camp, 7926 Central St., Vicksburg, MI 49097. Special workers: Ralph Earle, Robert Fortner, Gerald Laing, evangelists; Gerald and Janice Grindley, music. C. Neil Strait, district superintendent.

GEORGIA—July 12-18. Adrian, Ga., Nazarene Campground. Special workers: Bob Hoots, Ford Boone, evangelists; Wally and Ginger Laxson, music. Harold Latham, district superintendent.

MAINE—July 12-18. District Center, Camp Wakonda on Route 220, Washington, ME 04574. Special workers: Steve Manley and Roger N. Brown. J. E. Shankel, district superintendent.

MISSOURI—July 12-18. Pinecrest Camp, Fredericktown, Mo. Special workers: M. Bert Daniels, R. Curtis Smith, evangelists; Jim and Rosemary Green, music. Arthur E. Mottram, district superintendent.

## FOR THE RECORD

### DISTRICT ASSEMBLY INFORMATION

KENTUCKY—June 17-18. Community Center, Hwy. 62 and 31W Bypass, Elizabethtown, KY 42701. Host Pastor: Samuel Farris. General Superintendent: Dr. Eugene L. Stowe.

CANADA CENTRAL—June 18-19. Tabernacle at Cedardale Campground, Route 2, Pefferlaw Rd., Pefferlaw, Ont., Canada L0E 1N0. Host Pastor: Harold MacDonald. General Superintendent: Dr. Charles H. Strickland.

CANADA QUEBEC—June 21. First Church of the Nazarene, 455 Springarden Rd., Dollard-des-Ormeaux, Quebec, Canada H9B 1T2. Host Pastor: Lee Holder. General Superintendent: Dr. Charles H. Strickland.

EASTERN KENTUCKY—June 23-24. Central Church of the Nazarene, 2006 Pieck Ct., Fort Wright, Covington, KY 41011. Host Pastor: Arthur O. Little. General Superintendent: Dr. V. H. Lewis.

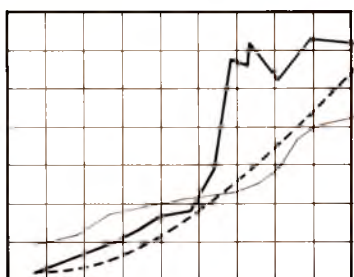
DAKOTA—June 24-25. Trinity Bible Institute, Ellendale, ND 58436. Host Pastor: George B. Johnson. General Superintendent: Dr. Orville W. Jenkins.

NEBRASKA—June 24-25. Kearney State College (Recital Hall), Kearney, NE 68847. Host Pastor: Jack Atteberry. General Superintendent: Dr. Eugene L. Stowe.

NORTHWESTERN OHIO—June 24-25. Lima Community Church of the Nazarene, 2945 N. Cole St., Lima, OH 45801. Host Pastor: Wayne Sharpes. General Superintendent: Dr. William M. Greathouse.

MICHIGAN—June 30—July 1. Indian Lake Camp, 7926 Central St., Vicksburg, MI 49097. Host Pastor: U. B. Godman. General Superintendent: Dr. Jerald D. Johnson.

NORTH ARKANSAS—June 30—July 1. First Church of the Nazarene, P.O. Box 687, Faulkner and Scott Sts., Conway, AR 72032. Host



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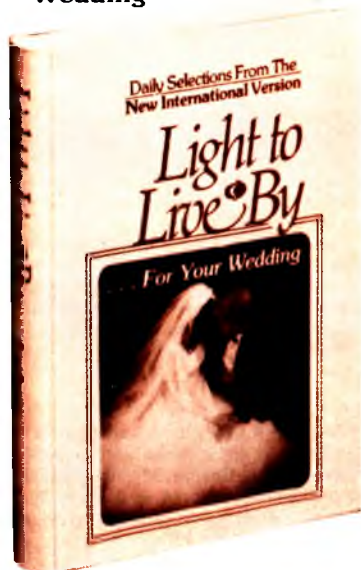
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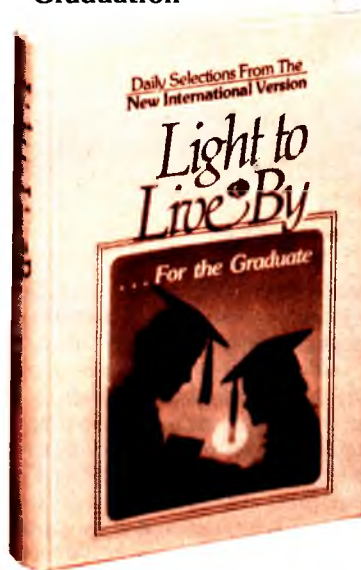
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MICHAEL O. BRIGHT from Gary (Ind.) Lake Ridge to Ann Arbor (Mich.) First  
HAROLD M. BUGHMAN from evangelism to Bluffton, Ohio  
RONALD E. CORBIN, SR., from Livermore, Calif., to El Paso (Tex.) Montwood  
WAYNE E. DUNCAN from Macomb, Ill., to Staten Island (N.Y.) Asbury  
KEVIN C. DUNLOP from student, Nazarene Theological Seminary, Kansas City, to associate, Anderson (Ind.) First  
LINDSAY A. ENDERBY to Hobart, Australia  
KENNETH O. FREY to Capitan, N.M.  
ROBERT E. GROSSE from Kingston, N.Y., to Montpelier, Ohio  
JOSHUA A. GUEVARA from student, Nazarene Theological Seminary, Kansas City, to Brentwood, N.Y.  
WILLIAM D. GUILLIAMS from associate, Sebring, Ohio, to Girard, Ohio  
PAUL N. HAZELTON from associate, Cardington, Ohio, to Hicksville, Ohio  
DALLAS W. JOHNSON from Wheeling (W.Va.) Mar-Win to Lizemores, W.Va.  
LEONARD A. KETCHERSIDE from Woodstock, Va., to Smyrna, Del.  
HAROLD D. LAKE, JR., from Vincennes, Ind., to East Rockaway, N.Y.  
E. WAYNE LEWIS from Ortonville, Mich., to Swartz Creek, Mich.  
ROY F. LYNN from associate, Bakersfield (Calif.) First to associate, Ferguson, Mo.  
JAMES MacPHERSON to Rock Hill, N.Y.  
CURTIS MARTIN from Summersville, Ky., to Evansville (Ind.) First  
THOMAS D. MARTIN to Montrose, Mich.  
STANLEY MOORE from associate, Brooklyn (N.Y.) Beulah to pastor, Brooklyn (N.Y.) Beulah

GERALD J. PALMER from Wickes (Ark.) First to Ashdown, Ark.  
C. WILLIAM PARSONS from Chillicothe (Ohio) Westside to St. Paul, Mich.  
JOHN M. PORCH from student, Nazarene Theological Seminary, Kansas City, to North East, Md.  
EARL D. POWELL from Langley, S.C., to Georgetown (Ky.) First  
LARRY PRUITT from Harrisonville, Mo., to Syracuse (N.Y.) Immanuel  
THOMAS R. RITCHIE from associate, Pomona (Calif.) First to Clovis (N.M.) Fairview  
DONALD N. RUCKER from Hammond (Ind.) Woodlawn to Ypsilanti, Mich.  
DAVID RUTHERFORD from Newport, Tenn., to Athens, Tenn.  
JACK SCHMITT from associate, Detroit (Mich.) Bethel to associate, Owosso (Mich.) First  
WILLIAM W. SEVER from Greensboro (N.C.) Rolling Roads to Wahiawa (Hawaii) English  
MICKEY G. SMITH from Evansville (Ind.) First to Newcastle (Ind.) First  
LARRY W. SPRAKER from Barnesville, Ga., to Hartsville (S.C.) First  
JAMES B. STEWART from Boise (Ida.) Five Mile to Walnut Creek, Calif.  
RAYMOND A. STEWART to Belington, W.Va.  
WAYNE D. STRANG to Muldrow, Okla.  
EMMETT E. TAYLOR from evangelism to Madill, Okla.  
THOMAS W. TAYLOR from Alderson, W.Va., to Buckhannon, W.Va.  
RICHARD L. WARNER from associate, Ann Arbor (Mich.) First to Port Huron (Mich.) First  
BARRY G. WHETSTONE from evangelism to Flushing, N.Y.  
FOSTER WILLIAMS, JR., to Gap Mills, W.Va.  
GARY W. WILSON from associate, Wellsburg, W.Va., to Parsons, W.Va.  
ROBERT L. WILSON, JR., from associate, Denver (Colo.) Lakewood to Ortonville, Mich.  
JACK L. WOMACKS to London, Ohio

GERALD W. WOODS from Flint (Mich.) Central to Sacramento (Calif.) Liberty Towers  
DAVID L. YOUNG to Panama City (Fla.) Parkway

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JUANITA GARDNER, Papua New Guinea, retired, Stateside address: 1424 Butteview Circle, Emmett, ID 83617

JAMES HUDSON, Mexico, Central America, and Caribbean and South America Region Director, Field address: Edificio Geminis 10, Oficina 1506, 12 Calle 1-25, Zona 10, Guatemala

ROBERT HUDSON, El Salvador, Furlough address: c/o Woodrow Hudson, 302 Cook Ave., Danville, IN 46122

FRED HUFF,\* New Zealand, Field address: 2 Clutha Crescent, Clover Park, Manukau City, New Zealand

SAMUEL OVANDO, Colombia, Furlough address: 2502 16th St., Kingsburg, CA 93631

STEPHEN RIEDER, Taiwan, Furlough address: Wilder Field, Youngsville, PA 16371

JOHN SIPES,\* Zimbabwe, Stateside address: c/o W. V. Devor, 6124 Oakwood, Wichita, KS 67208

NELLIE STOREY, Africa, retired, stateside address: P.O. Box 6102, Brookings, OR 97415

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JIM WILLIAMS, Taiwan, Field address: Box 3-5, Peitou, 112, Taiwan, Republic of China

## ANNOUNCEMENTS

**The Portland, Ore., Moreland Church** will celebrate its 75th anniversary, July 10-11, 1982. All former pastors and their families, members, and friends are invited to enjoy a homecoming with the congregation. Written greetings will be acknowledged and may be sent to 7805 S.E. 17th Ave., Portland, OR 97202.

**The Dorris, Calif., church** is having its 50th anniversary celebration June 13-16. All former pastors, members, and friends are invited to attend. For further information, contact Rev. Ronald Newton, P.O. Box 89, Dorris, CA 96023, or phone (916) 397-3105.

**The Cadillac, Mich., church** will celebrate its 60th anniversary the weekend of May 22-23, 1982, with District Superintendent C. Neil Strait preaching on May 22. Former pastors will be honored and featured on May 23. All former pastors and members are invited to attend, and may contact Rev. Jerry D. Ulrich, 710 E. Division, Cadillac, MI 49601.

**The Homedale, Ida., First Church** will be celebrating its 50th anniversary on June 6, 1982. All friends and former members are invited to attend the special activities for the day which will include: the morning worship service at 11 a.m. with former pastors participating, a potluck at noon, and a singspiration at 3 p.m. Rev. Donald L. Moore is the pastor.

**The Stillwater, Okla., First Church** will celebrate its 50th anniversary, Sunday, June 13. District Superintendent Bill Burch will be the speaker. The morning service will begin at 10:50 a.m. with a fellowship dinner to follow at the Free Methodist campgrounds in Perkins, Okla. All former pastors and members are invited to attend or send greetings to be read. Please send to Rev. Bill Bray, First Church of the Nazarene, 1101 S. Lowry, Stillwater, OK 74074, or call (405) 372-2433.

## RECOMMENDATION

This is to recommend REV. MIKE ADAMS as an evangelist in the Church of the Nazarene. Brother Adams has been very successful as a pastor, district NYI president, and preacher for revivals. He is entering full-time evangelism in September, 1982. I heartily recommend him as an outstanding evangelist. He can be contacted at 405 W. Benton St., Wapakoneta, OH 45895.—*M. V. Scutt, Northwestern Ohio district superintendent.*

## CORRECTION

The recommendation for evangelist Loy Watson, which appeared in the April 15 issue, mistakenly appeared as Lou Watson. We apologize. The name is Loy Watson, and the address is 2018 Country Club, Enid, OK 73701.

## VITAL STATISTICS

### REV. GLYNN THOMAS DIES

Rev. Glynn Thomas traveled many years, preaching the gospel message both in the United Kingdom and abroad, led by his faithful "Guide dog for the blind." He passed away suddenly February 14, 1982, after being admitted to a hospital in Leeds.

Brother Glynn was born in Swansea, May 20, 1909. From his birth he was deformed and suffered from a severe disability. At the age of 18 he was wonderfully converted, and later, under the ministry of Evangelist George Jefferies, he was miraculously healed by the Lord of his disability and called to the ministry. He became an itinerant evangelist in Wales and eventually went to the Bible College of Wales to study, where Rees Howells was principal.

Glynn became a minister in the Calvary Holiness Church in the late 1930s, which movement united with the Church of the Nazarene in 1955. During his early ministry in Stockton, he was involved in an accident which resulted in his blindness. However, in spite of his infirmity, he continued courageously to serve his Lord.

A service of thanksgiving for the life and ministry of Rev. Glynn Thomas was held in the

Church of the Nazarene, Dewsbury Road, Leeds, on February 23, conducted by the pastor, Rev. J. R. Weatherill. Friends from every part of the British Isles were present to pay their respects to the character and testimony of Rev. Thomas. Special tributes were given by Rev. A. Morgan of the Assemblies of God, Rotherham, and Mr. P. Davies, secretary of the British Isles South District Advisory Board. Rev. M. G. James, a longtime friend, preached and gave words of tribute also.

Brother Glynn was a man with a unique ministry, combining the gifts of pastor, teacher, and evangelist. He pastored churches at Walthamstow, Rotherham, Scotstoun, Lisburn, Dublin, Greenisland, Motherwell, and Moortown.

He is survived by his wife, Mrs. A. Thomas, and a host of Christian friends.

## DEATHS

REV. WALLACE BELL, SR., 76, died Mar. 30 in Langdale, Ala. Funeral services were conducted by Revs. David Benson, Boyd Hill, Philip Sessions, and Jay Earles. Rev. Bell pastored churches in Tennessee, Ohio, Florida, and Alabama. He is survived by his wife, Ethel Pollock; 2 daughters, Mrs. James (Bobbie) Hill and Mrs. Melvin (Sammie) Schell; 1 son, Rev. Wallace Bell, Jr.; 10 grandchildren; 3 great-grandchildren; and 1 brother.

HARRY J. DEWEBER, 94, died Feb. 6 in Seattle, Wash. Funeral services were conducted in Pasco, Wash., by Revs. Jerry Cole, Dan Swan, and Tim Tucker. He is survived by 7 sons, Rev. Hubert L., William R., Kenneth C., Harry R., Melfred L., Raymond L., and Ronald W.; 3 daughters, Juanita Mullin, Barbara Mong, and Shirley Swan; 28 grandchildren, 47 great-grand-



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children; 1 great-great-grandchild; and 1 brother.

DAVID HARMON, 25, died Feb. 28 in Olathe, Kans. Funeral services were conducted by Pastor Paul Cunningham and Rev. Dan Vanderpool. A memorial service was held in his hometown of Rochester, N.Y. He is survived by his wife, Melinda; his parents, Mr. and Mrs. John Harmon, and his paternal grandmother.

SHAWN NICHOLAUS LeGRANDE, 6 weeks old, died Apr. 8 in Edmond, Okla. Funeral services were conducted by Rev. David A. Austin. He is survived by his mother, Karen; and both maternal and paternal grandparents.

HANNAH MAY MIZE, 87, died Jan. 15 in Longmont, Colo. Funeral services were conducted by Rev. Victor McIntire and Rev. Duane Boush. She is survived by one son, Jerry; two daughters, Geneva Badgett and Mary Mize; three grandchildren; and three great-grandchildren.

MRS. MYRTLE PRESSON, 92, died Mar. 10 in Mansfield, Ark. Funeral services were conducted by Rev. Bob Stovall. She is survived by 5 daughters, Mildred Owens, Gladys Reding, Jewell Damron, Oleta Rae, and Wanda Lewis; 4 sons, Norman, Kenneth, Calvin, and Granville; 27 grandchildren; 34 great-grandchildren; 11 great-great-grandchildren; and 1 sister.

REV. MRS. JEWEL STEWART, 74, died Mar. 6 in Lake Charles, La. Funeral services were conducted by Rev. John Hazelton. Interment was in Tyler, Tex. Mrs. Stewart was an ordained elder. She is survived by a son, Chester Frank; 3 daughters, Mrs. Mattie Florence Power, Mrs. Frances Murray, and Mrs. Jessie Ruth Davis; 12 grandchildren; 7 great-grandchildren; 3 brothers; and 2 sisters.

HERSCHEL L. STRAUSBURG, 78, died Feb. 9 in West Alexandria, Ohio. Funeral services were conducted by Rev. Pearl Wickline. He is survived by his wife, Ruth; 2 daughters; 1 son; 17 grandchildren; 14 great-grandchildren; and 1 sister.

AMOS L. WESTFALL, 76, died Mar. 7 in Great Bend, Kans. Funeral services were conducted by Rev. T. A. Burton. He is survived by his wife, Beulah; 4 sons, Leon, Bill, J. C., and Kermit; 2 daughters, Pat Felton and Linda Edwards; 16 grandchildren; and 3 great-grandchildren.

DRUE E. (TUNNELL) WESTMORELAND, 84, died Mar. 11 in Prescott, Ark. Funeral services were conducted by Rev. David Moore and Rev. Jerry Westmoreland. Survivors include 4 sons, Jerry, Forrest, Dallas, and Perry; 5 daughters, Hazel Andres, Bessie Foster, Retha Wellmon, Margaret McKinley, and Merle Sanford; 32 grandchildren; and many great-grandchildren.

ALTHA MAE WHITE, 79, died Apr. 3 in Bethany, Okla. Funeral services were conducted by Revs. Sam R. Sheehy, Milo Martin, Harold Blankenship. Interment was at Durant, Okla. Survivors include two daughters, Pat Hendrix and Lynn Paole; one son, M. S. White, Jr.; six

# NEWS OF RELIGION

## METHODISTS CHALLENGED TO AGGRESSIVE EVANGELISM.

Christianity survived its early years because of a steadfast refusal to accommodate its message. United Methodist Bishop William R. Cannon told the opening session of the denomination's Congress on Evangelism in the first week of January. "Had early Christianity been tolerant of other religions and ideologies, it might have survived as a minor cult," he said. "We can accept no barriers and no exclusions for the Christian message which is for all people in all ages."

In another address, Bishop Roy C. Nichols challenged critics who claimed Christians should soften their evangelistic aggressiveness during a time when they seek to build bridges of reconciliation with people of other faiths. □

## INCREASED DISCRIMINATION AGAINST PROTESTANTS IN ROMANIA.

Protestant Christians in Romania are currently facing severe discrimination according to the "Light in the East" mission in Stuttgart, West Germany. It is reported that the authorities are now clamping down on the Protestant churches after allowing them to develop in relative freedom for three years. House searches, fines, and sentences among Protestants are on the rise.

"Light in the East" reports that Romanian security forces arrested Hans Holzmann, the head of the Evangelical Brethren Church in Brasov, together with another ethnic German, Horst Feder. West German relatives of Feder were informed that the two men had been sentenced summarily to five-and-a-half years imprisonment. No reasons were given for the summary procedure. Reports that a further ethnic German has been arrested in Sighisoara have not yet been confirmed. Two Protestant Christians, Silviu Cioata and Costel Georgescu, had already been arrested in December on charges of illegal distribution of Bibles and religious literature. □

**DENOMINATIONAL MAGAZINE TURNS 100.** *The Alliance Witness*, biweekly official magazine of the Christian and Missionary Alliance, celebrated a century of publishing with a special centennial issue April 28, according to the editor, Rev. H. Robert Cowles.

The publication began in January, 1882, as *The Word, the Work, and the World*. Dr. Albert B. Simpson, the founding editor, five years later established the Christian and Missionary Alliance. Its best-remembered editor (1950-63) was A. W. Tozer. □

**IRAN BIBLE SOCIETY REVIVES BIBLE SUNDAY.** The Iranian Bible Society has revived Bible Sunday after a lapse of several years. Before reinstating the annual custom, the Iranian Bible Society invited church representatives to four sessions in Tehran on Scripture distribution.

The Iranian Bible Society is an associate member of the worldwide United Bible Societies, and is a partner of the 166-year-old American Bible Society in the sharing of Scriptures. □

**MOST NEWS REPORTERS ARE SECULARISTS.** A recent study finds that most journalists reporting for the national news media are secularist in their morality and generally disinterested in religion.

The researchers interviewed 240 editors and reporters from prestigious news sources and found that 50 percent of these who form public opinion have no religious affiliation. □

## "Showers of Blessing"

### PROGRAM SCHEDULE



May 23  
"The Cost of Discipleship"

May 30  
"The Rejected Invitation"

by W. E. McCumber, speaker



grandchildren; four great-grandchildren; two sisters; and four brothers.

#### BIRTHS

to JOHN AND BECKY (RICHIE) DUMOND, Ivanhoe, Calif., a boy, Joseph Benjamin, Feb. 17.

to JERRY AND JOLENE (HERBOLD) KNIGHT, Olathe, Kans., a girl, Janna Marie, Mar. 24

to TIMOTHY AND ANNETTE (PATNODE) Mc-BEE, Overland Park, Kans., a boy, Ryan Michael, Apr. 6

to REV. BRADFORD AND DEBBIE (RAMSEY) SEAMAN, Celina, Ohio, a boy, Bradford Andrew, Mar. 26.

to CHUCK AND JANNETTE (SLONAKER) WHISMAN, Tulsa, Okla., a girl, Anne Marie, Mar. 22.

to DAVE AND KATRINA (AGNER) VICKERY, Indianapolis, Ind., a boy, Robert David, Jan. 20.

#### MARRIAGES

PATRICE E. TAYLOR and GREGORY R. JACOBS at Dallas, Tex., Dec. 28

KIM DIANNE JONES and LEE ROY STAATS at McAllen, Tex., Mar. 26

MARY LOU ZACKY and MARV C. DUMPHY at Cedar Crest, Calif., Apr. 1.

#### ANNIVERSARIES

The Churches of the Nazarene of Horseshoe Bend, Batesville, and Mountain Home, Ark., honored REV. AND MRS. CARL AMOS of Horseshoe Bend on the occasion of their 50th wedding anniversary. They have four children: Patricia Cogle of New Chicago, Ind.; Ronald of Booneville, Ind.; Paul of Batesville, Ark.; and Earl of Houston, Tex.

Rev. Amos is an ordained elder in the church and has given 42 years of service. He has pastored in Indiana, Missouri, and Arkansas. Rev. Amos remains active in conducting revivals throughout several states. Mrs. Amos has been in ill health for many years, and now resides in the White River Convalescent Home at Calico Rock.

REV. AND MRS. ERIC COURTNEY-SMITH, retired missionaries who served 26 years in Swaziland and the Republic of South Africa, recently celebrated their golden wedding anniversary in a series of special events in California. Their only daughter, Frances, while at home on

furlough last year from Africa, where she is serving as a missionary, arranged for a celebration at the Alhambra, Calif., church, before she left. Also, on the special date, Casa Robles, where the Courtney-Smiths now live, observed the event with a decorated cake and a money tree.

On the next to the last evening of a course they were attending, the American Citizenship lectures at Temple City, Calif., High School, the teacher turned a portion of the session to a special surprise celebration for their golden wedding anniversary. It featured a decorated cake and the gift of an anniversary plate.

When asked the secret of their happily married life, they witnessed to the value of putting Christ first.

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# THE ANSWER

## CORNER

Conducted  
by W. E.  
McCumber,  
Editor

**In Paul's writings, he often states that he does not have divine revelation from God through the Holy Spirit to him on the subject matter under discussion. However, Paul states what his personal opinion—suggestion, advice—is. In this case can we assume that Paul's advice is just that and not God's divine word?**

First of all, I think your word "often" is too strong. There are very few places where Paul speaks, not to command, but to offer opinion and advice. A small cluster is found in 1 Corinthians.

However, we are not at liberty to brush aside Paul's opinion and substitute our own, unless we can provide better credentials than he for speaking to the situation.

He gives his opinion as "one who by the Lord's mercy is trustworthy" (1 Corinthians 7:25) and has "the Spirit of God" (v. 40). His opinion was that of a man who loved deeply those he addressed, who had reflected carefully upon the situation, who had been filled with the Spirit and entrusted with revelation. Those are excellent credentials for advice, and I doubt if any whose opinion is different from Paul's can match them.

What we have in our Bibles, in these cases, is an inspired record of opinion, whose weight is determined by the character and function of the apostle who gave them. And that's heavy weight! □

**How should we explain Paul's apparent compromise—Timothy's circumcision (Acts 16:3)?**

The "compromise" is only apparent, not real. Timothy had a Jewish mother and a Gentile father. He was half-Jew, and Paul wanted him to share his mission to the Jews. Circumcision would make it possible for Timothy to be more

fully accepted by the Jews he sought to reach for Christ! Paul, therefore, circumcised him, not as a religious ritual, but as a simple operation that would give him an otherwise impossible entry in Jewish homes and places of worship. So far from compromise, Paul's action was consistent with his principle of subordinating nonessential personal views to the work of the gospel: "To the Jew I became as a Jew, in order to win Jews . . . I do it all for the sake of the Gospel" (1 Corinthians 9:19, 23).

On the other hand, when circumcision was urged upon Gentiles as necessary for salvation, Paul adamantly opposed it as a perversion of the gospel of the grace of God.

Timothy's circumcision was not for salvation but for service, not a denial of justification by faith, but an expression of accommodation in love. □

**Many times I hear Christians say, when someone says something that does not suit them and things do not go their way, "I was hurt. My feelings were hurt." I have heard at least two pastors that hold revivals say that people use this saying as an excuse for getting angry, and it seems to me that they could be right. One pastor said when you died out to Christ you have no feelings. Please tell me what you think about this.**

Only a person physically dead is without feelings. Christians have emotions, and emotional needs, and suffer emotional wounds, just as non-Christians do. The person who is "dead indeed unto sin" and "alive unto God," however, will respond differently when his feelings are hurt. With the Spirit's help he will love, pray for, and forgive those who injure him. He will not seek revenge, and he will not wallow in self-pity. He will let the Lord heal his hurts and go on being a faithful member of the church.

"I am hurt" could be an excuse for carnal anger, but it should be a challenge to govern our reactions by the Spirit of Christ. □



# NEWS OF EVANGELISM

**Alpena, Mich.: First Church** had a good revival with *Evangelists/Song Evangelists Bill and Jeanette Tucker*. Backed by much prayer and fasting, the Tuckers had keen insight into the needs of the congregation and spoke lovingly and boldly to those needs. It was a glorious week! □

—William R. Hunter, Jr., pastor

**Grand Prairie, Tex.: First Church** had above-average attendance in their revival with *Evangelist Linard Wells*. Much prayer and preparation took place before the meeting and it was one of the best in a long time. Rev. Wells preached scriptural holiness under the anointing of the Holy Spirit. Twenty-eight souls received help and after the revival 15 members were taken in, 11 by profession of faith. □

—W. M. Dorrough, pastor

**Nacogdoches, Tex.: First Church** recently had outstanding meetings with *Evangelists/Song Evangelists Lenny and Joy Wisehart*. The holiness preaching and excellent music were used of the Lord in a special way. The Sunday morning service was the high spot—over a dozen young couples knelt together to affirm their love of God and each other. Several people were sanctified wholly. The results of the services are still being seen and felt. □

—C. V. Spaulding, Jr., pastor

**Terra Bella, Calif.:** The church had an outstanding meeting with *Evangelist Napoleon Graham* who brought messages on prophecy and holiness. Thirty-nine sought help. His ministry was appreciated so much that the services were extended for another week.

The youth and new young adults were especially helped; many people were also healed. Twelve are now enrolled in a discipleship class begun after the revival. □

—L. S. Keene, pastor

**Hebron, Ohio:** The church recently experienced a wonderful spirit of revival under the anointed preaching of *Evangelist Clyde Morris*. His biblical messages touched the hearts of young and old alike. Because of his humble spirit and deep dedication, he was used of God and new couples were saved and many believers sanctified. Forty-six people knelt at an altar of prayer during the meeting. □

—Marvin W. Bunde, pastor

**Houston, Miss.:** The Saxon Memorial Church recently had a revival with *Evangelist John D. Harrold* from Rochelle, Ill. There were seekers at every service. A wonderful presence of the Holy Spirit was evident throughout the Sunday to Sunday revival. Attendance was very good. Eleven people have joined the church because of this revival. □


—Thomas Bocox, pastor

**Cordova, Ala.:** The church recently had a revival with *Evangelist John Cayton*. Brother Cayton preached to the church and revival did come. Seven people were saved, two sanctified, and two reclaimed. Most all the people received some kind of help. □

—Bob Corley, pastor

**Longview, Tex.:** The Aldersgate Church recently experienced revival with *Evangelist Jerry Hollowell*. The goal of the revival was to bring the newly established congregation into unity. As Rev. Hollowell preached, revival came and hearts were knit together. □

—Finley Bostick, pastor




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## THE CHURCH SCENE

On March 21, Pastor James Mellish of the **Warren, Mich., Warren Woods Church**, with charter members present, burned the mortgage of their present sanctuary.

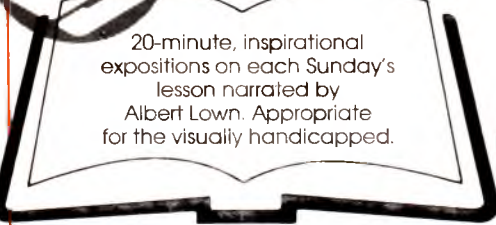

The Warren Woods Church was started in the summer of 1964 with 21 charter members. Pastor and Mrs. Mellish started the church in the Ridgewood Elementary School. Presently there are 347 members, with an average Sunday School attendance of 401 and a morning worship attendance of 474. Property and buildings valued at over \$1,300,000, are completely paid for. □

**Canton, Ohio, First Church** has developed a new program, "Lay Crisis Counseling," which began last fall, and will continue through June. The program is coordinated through the church's outreach and church growth ministry, with Dennis Yingling as the pastoral staff advisor. Program direc-



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tor of the Lay Crisis Counseling ministry is David L. Cowles, member of Canton First Church and elder on the Akron District. He is a certified Chaplain and Fellow with the College of Chaplains, and serves as a pastoral care associate at Timkin Mercy Medical Center in Canton.

The program is designed for ministers and laypersons who frequently encounter acute crises. The core group of 25 of the pastoral staff, wives, and key lay leaders at Canton First are meeting together in a 30-hour series of group sessions. Some of the participants in the program will be engaged in an on-going support program, whereby the laity may serve as a part of the pastoral care and counseling ministry at First Church.

The program includes an in-depth study of crisis situations including death and dying, grief, family conflicts, alcoholism and drug abuse, hospice and treatment of cancer patients, and suicide. □

## MEMO

to church board members:

No doubt one of the reasons your church participates in the payment of the Pensions and Benefits Fund is because it believes in the philosophy behind "pensions"—the concept of "deferred compensation" whereby the current employer sets aside a portion of compensation for the employee's retirement.

Since 1971, the Board of Pensions has provided the "Basic" Pension for retired and disabled Nazarene ministers and widows of ministers. Their monthly retirement pension is determined by the number of years of full-time, active service after receiving a district minister's license or other qualified district credential. Currently, almost 2,200 are depending upon the Pensions and Benefits Fund for their monthly pension check.

Since churches did not start participating in the payment of a "Basic" Pension Fund until 1971, and since there were many thousands of years of service credit earned before that time, it is essential that each local church participate fully so that all of the past years of service can be provided for.

You can be happy that you are a part of a caring church that feels the importance of adequately meeting the needs of our retired ministers, widows of ministers, and church employees.

—Pensions and Benefits Services



On September 27, 1981, at 3 p.m., Dr. Hoyle Thomas, superintendent of the Intermountain District and Dr. Raymond Kratzer (pastor's father) dedicated a new 7,000 sq. ft. church and fellowship center at the Baker, Ore., church, with 440 present. The church is built on eight acres of ground with total property and buildings valued at nearly \$1,000,000, with an indebtedness of \$260,000. The present pastor is Ron Kratzer, completing 15 years at Baker. Associate pastor is Ron Christie.



The Abbotsford, British Columbia, church dedicated their new church on Sunday afternoon, October 4. Dr. Edward Lawlor, general superintendent emeritus, brought the dedicatory message. Rev. Daniel Derksen, superintendent of the Canada Pacific District, offered the prayer of dedication. The service was led by the pastor, Rev. J. Donald Nicholas, who began his ministry in Abbotsford in 1980. Several former pastors and other political officials brought greetings. The new building, with nearly 27,000 sq. ft. of floor space, was built at a cost of \$700,000. Members of the congregation assisted by donating many hours of labor. Sieg Schmidt, a member of the church, served as general contractor. The sanctuary, with overflow areas, seats 520. The building contains a regulation-size gymnasium and two-story educational complex. Indebtedness on the church is \$300,000 and a plan is underway to retire the debt in five years.



Berkeley, Calif., First Church celebrated its 85th anniversary on January 23-24. The church was organized in 1897 by Phineas Bresee and is the second oldest in the denomination. The first pastor was E. A. Girvin. Other pastors in its history include H. Orton Wiley and Paul Martin. Highlights of the weekend included ministry from four former pastors, Sunday morning message by Dr. Ted Martin, and media presentation of the church's history entitled "Memories." Pictured are former pastors: (l. to r.) Ted Martin, J. Thomas Betzer and wife, Virginia; V. M. Hoover and wife, Ruth; Wm. McMahon and wife, Ellen; and present pastor, Randy Bynum with wife, Kathy, and son, Aaron.



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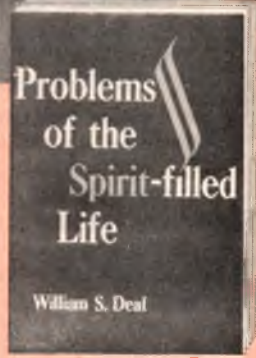
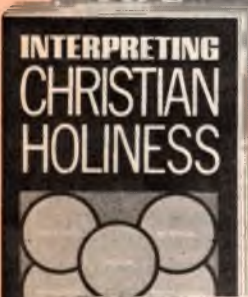
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### BEACON BIBLE COMMENTARY RELEASED IN SPANISH

Dr. Bennett Dudley, director of Publications Services/Division of Communications, has announced the release of Volume 1 of the *Beacon Bible Commentary* in the Spanish language. The Genesis—Deuteronomy volume came off the press at Nazarene Publishing House the week of April 12. Succeeding volumes will appear in chronological order (Volumes 2-10) approximately every 90 days.

The editor of the *Commentario Biblico Beacon* is Dr. Sergio Franco. The project was originated by Dr. H. T. Reza, formerly director of the International Publications Board and now the newly appointed president of the Nazarene seminary in Mexico.

Publications Services also announced the soon release of a Portuguese language hymnal. Pre-production orders stand at 6,700. □

—NCN

### BEVAN IS NEW CHAPLAINCY COORDINATOR



On May 1, 1982, Captain LeRoy A. Bevan, retired Navy chaplain, joined Pastoral Ministries as chaplaincy coordinator. Captain Bevan will oversee the operation of all Nazarene military, institutional, and industrial chaplains around the world.

He enters this new avenue of ministry after serving 30 years as a Nazarene chaplain in the U.S. Navy. Captain Bevan is highly recognized in the Navy for his outstanding service. Promoted to the rank of permanent captain, U.S. Navy, in 1972, Captain Bevan has been awarded many campaign and service medals, as well as the Navy Commendation Medal, the Navy Unit Commendation, and Meritorious Unit Commendation. He has been personally commended by Rear Admiral Ross H. Trower, chief of Navy Chaplains.

Wilbur Brannon, director of Pas-

toral Ministries, described Chaplain Bevan as a committed churchman. "He has a spiritual concern for church renewal through Spirit-filled clergy, including all our chaplains."

Captain and Mrs. Bevan reside in Clearwater, Fla. Captain Bevan will commute to Kansas City as his chaplaincy duties demand. □

### DOUGLAS TO PASTORAL MINISTRIES



Wilbur Brannon, director of Pastoral Ministries/Division of Church Growth, has announced the appointment of Dwight Douglas as video education coordinator for Pastoral Ministries. Douglas is now serving as general coordinator for Christian Life Training in the Division of Christian Life.

Douglas' responsibilities will include continuing education for pastors and project coordination for the Pastors' Video Network. PALCON, WILCON, and other pastoral training are included in his assignment. He assumes the new position on July 1, 1982.

Douglas came to Kansas City in 1979. He inaugurated the Teacher Learning Conferences for the Division of Christian Life. Prior to his headquarters assignment, he served on the pastoral staffs of Boise, Ida., First Church and the Seattle, Wash., Aurora Church.

Douglas is a graduate of Northwest Nazarene College and Nazarene Theological Seminary. He is married to Marita Howard and has two children: Danna, five, and Michael, three. □

—NCN

### LECTURERS SPARK SPRING SEMESTER AT NTS

Three lecture series punctuated the spring semester at Nazarene Theological Seminary. The Rice Lectures on Christian Education were given by Dr. Sara Little. Dr. Little holds a Ph.D. degree from Yale and teaches at Union Theological Seminary in Virginia. Her lectures, which probed the nature of belief and the relationship between

belief and behavior, were well received. The Rice Lectures are funded by the late father of Dr. Kenneth Rice, director of Adult Ministries, Church of the Nazarene.

The Heinmiller Lectures on the Devotional Life were delivered by Dr. Mendell Taylor. His warm spirit and creative thinking moved the seminary family "Godward." These lectures are funded by Harlan Heinmiller, a Nazarene layman and businessman now residing in Olathe, Kans.

Dr. Dennis Kinlaw was selected by the faculty as the Preacher of the Year. Dr. Kinlaw received his Ph.D. from Brandeis University. He taught at Asbury Theological Seminary and was president of Asbury College for 13 years. His biblical and conviction-laden messages were treasured by the student body, faculty, staff, and by many friends of the seminary who had opportunity to attend this series. His message on the minister's devotional life was especially blessed of the Lord. The service was climaxed with numerous people praying at the altar as they renewed their commitment to God.

Special lectures scheduled for next school year include the Lienard Lectures on Holiness, November 9-10, 1982, to be given by W. T. Purkiser; the Gilbert Lectures on Christian Psychiatry, March 3-4, 1983, to be given by Howard Clinebell; and the Preacher of the Year series, April 12-15, 1983, will be given by Leslie Evans of Sheffield, England. □

### KNIGHT APPOINTED TO CCC BOARD



Dr. John A. Knight, president of Bethany Nazarene College, has been appointed to the Board of Directors of Christian College Coalition at Washington, D.C.

He will serve a one-year term in an advisory position. The coalition has a membership of over 200 private institutions and is headed by Dr. John Delenback.

In the spring meeting of the BNC Board of Trustees, with a strong vote of confidence, Dr. Knight was reelected to a one-year term with a four-year extension to the presidency of Bethany Nazarene College. □





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